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Selections.

From the British and Foreign Anti-Slavery Reporter.

MR. TURNBULL, LATE CONSUL AT HAVANA.

Correspondence between the British and Spanish governments.

M. FERRER, TO MR. ASTON. (TRANSLATION.)

MADRID, February 16th, 1841.

SIR,—When I had the honor to transmit to you on the 30th of last November, the regium exequatur, which you requested in your note of the 10th, in order that Mr. David Turnbull might be authorized to act as her Britannic majesty's consul at the Havana, subject to the conditions contained therein, and under which alone consular agents are admitted into the Spanish colonies, the regency was ignorant of some peculiarities attending that individual, which came subsequently to their knowledge; the confirmation of which, as I shall presently have the honor of stating, places him under the absolute impossibility of remaining in that appointment.

Her majesty's government, when it received the first intimation of the said individual's proceedings, being desirous that such a contingency should not occur, as that the captain-general of the island of Cuba might make use of the unlimited powers with which he is vested, (and which, you will have seen by the said exequatur, are quite clear and positive,) with regard to the consul of a nation with which Spain is so intimately connected, wrote to General Alva on the 18th December of last year, in order that he might state verbally to Lord Palmerston the advisableness of appointing to the Havana another consul, in the room of the person who has lately been favored with that situation. No reply has hitherto been received, either from Gen. Alva or Lord Palmerston, upon this subject; but, as the official reports from the Havana allow of no longer delay, I am obliged to call the attention of her Britannic majesty's government to Mr. David Turnbull's proceedings, without concealing the surprise felt by the regency at perceiving that the choice should have fallen precisely upon a person who, without concealing it from the British government, was going to afford cause for serious offense or disagreeable controversy.

The result is, that when Mr. Turnbull was named, he had just published in England a work entitled, *Travels in the West*, with the intention of calling the attention of his government to the necessity of adopting a new plan for the abolition of the slave trade and slavery in the island of Cuba.

In his work, he describes the condition of the African race in that colony as suffering a *systematic martyrdom;* and he recommends a sort of inquisition, directed by the mixed commissions.

You must be surely aware that no other name can be given to the tribunal, the establishment of which is recommended by Mr. Turnbull, *to which the slaves might have the facility of applying for their freedom, whether entitled to it or not;* and he at once advises the British government to appoint to that island employés, who may be animated by a common feeling for the cessation of the trade, and the abolition of slavery.

If these exaggerated projects of philanthropy were carried into effect, would it not be (as the Westminster Review says in its 66th number, in its criticisms upon that work) the very means most calculated to bring about a separation forever between the mother country and her transatlantic possessions?

These ideas of Mr. Turnbull being disseminated in Cuba, would it not appear to the eyes of the world as if he were a fanatical abolitionist, who would sacrifice the white race to his favorite black race? But let us for the present leave aside his work, allowing it to be nothing more than a simple publication against slave trade and slavery, because her majesty's government cannot believe, without deeply offending the honor and good sense of the British government, that there ever was a question of exacting that Spain should consent to the loss of her most precious jewel, or that foreign agents should be allowed to remain in her colonies, who openly and avowedly proceed in the most determined manner to disseminate ideas of emancipation, or, what is tantamount to it, to excite an insurrection, which would at the least cause the ruin of millions of families, without, in the end, insuring the happiness and prosperity of the negroes, as it is proved by the example of St. Domingo, and even in Jamaica, where the condition of the emancipated negroes is not the least better than that of the Cuba slaves.

The principal authorities of the island of Cuba have become so alarmed at the arrival of Mr. David Turnbull, his ideas which he publishes being known, that they have one and all made a representation to the metropolitan government, pointing out the dangers which menace that colony, from the pressnce of the new British consul, whose pernicious doctrines have already been disseminated amongst those peaceable inhabitants, and filled them with consternation, because they are believed to be doctrines admitted by England, from the very fact of their author being sent to the Havana as consular agent, with a view to prepare public opinion, before she countenances them openly and officially.

The regency is far from supposing that the British government has such views; but the strong remonstrances addressed to them by the captain-general, and the chief authorities of the Havana, give them reason to fear an inevitable commotion in that island.

It being the duty of the regency to watch over the safety and tranquillity of the inhabitants, the first step which they are obliged to take, so much to their regret, is to request you to transmit to your court, as early as you can, a faithful report of the contents of this note, in order that your government may be convinced that it is not a vain fear which guides the Spanish government, but that it is founded upon documents and facts which admit of no doubt.

These are the grounds for imploring her Britannic majesty to be pleased to recall Mr. David Turnbull, and send in his place some other person who may not be qualified in so peculiar and dangerous a way with regard to the island of Cuba, where it is impossible that the present British consul should remain.

To this effect, I have been ordered by the regency to address this reclamation to you, and, at the same time, I have the honor to declare to you that her Catholic majesty's government is positively determined to leave no means untried in order to fulfill, religiously and effectually, the stipulations of the treaty entered into with England, in 1835, for the abolition of the slave trade; for which end, the most positive orders are this very day sent to the captains-general of the islands of Cuba and Porto Rico, (as you will perceive from the enclosed copy,) to carry into effect, under their own responsibility, the resolution of the regency of the kingdom; and her majesty's minister in London is also instructed to declare the same to Lord Palmerston.

These measures will prove to your court the loyalty with which the cabinet of Madrid proceeds in so important and momentous an affair; and that, if it does demand, with justice on its side, that the British government should adopt a resolution which, without any harm to itself, will promote the welfare of a friendly and allied country, the consequences of such a measure, far from being an opposition to the object which was had in view when the beforementioned treaty of 1835 was signed, will undoubtedly contribute to render it more binding and complete.

I avail myself, &c.
(Signed) JOAQUIM M. DE FERRER.

FROM VISCOUNT PALMERSTON, TO MR. ASTON.

FOREIGN OFFICE, March 6th, 1841.

SIR,—I have received and laid before the Queen your despatch of the 23d ultimo, enclosing a copy of a note from Mr. Ferrer, complaining of the conduct of Mr. Turnbull, her majesty's consul at the Havana, and requesting his immediate recall.

I have now to instruct you to present a note to the Spanish minister, stating that her majesty's government has no wish to protect Mr. Turnbull, or any other British agent, if proof can be adduced that he has committed any act which justly renders him liable to dismissal from his post; but that, on the other hand, her majesty's government is persuaded that the government of Spain is too just even to wish that any individual should be stigmatized by a removal from his appointment, unless some specific charge can be substantiated against him.

Now, her majesty's government cannot but remark, that the note of Mr. Ferrer, applying for the removal of Mr. Turnbull, does not even alledge any one single act done by him in his official capacity of consul, which could justify his removal; but that note founds the application which it contains, solely and entirely upon a literary work which Mr. Turnbull has published, and upon opinions which he is supposed to entertain, that the slave trade is a crime which ought to be severely punished, and effectually prevented; and that the condition of slavery is an evil which contaminates the social system of the country where it exists, which degrades the master as well as the slave, and which it is for the interest as well as for the honor of every nation among whom it exists, to put an end to as soon as possible.

Now, it cannot escape remark, that a demand for the expulsion or dismissal of a man, not for anything he has done, but for a book which he has published, and for opinions which he is supposed to hold, would have excited no surprise if proceeding from the minister of an absolute and despotic sovereign like Ferdinand VII. but could little have been expected from the minister of a constitutional Queen like Isabella II. who reigns over a country in which the liberty of the press, and freedom of thought, and of speech, are established as fundamental principles of the social system, and as rights belonging even to the humblest man; and it was still less to be expected that such a doctrine should be acted upon by a Spanish minister of the present day, because it is probable that there are not many among those who hold prominent office under Queen Isabella, who have not, either in their own persons, or in that of some relation or friend, been made to feel the bitter injustice of this very doctrine, during the reign of Ferdinand VII.

But, in the next place, her majesty's government can assure the government of Spain, that the doctrines and opinions said to be entertained by Mr. Turnbull, are so unanimously shared by the whole British nation, from the highest to the lowest, that it would be scarcely possible for her majesty's government to find within the united kingdom any person, who, by his education and attainments, was fitted for the post of consul at the Havana, who did not entertain, upon the slave trade and upon slavery, the very same opinions which are ascribed to Mr. Turnbull.

But if the opinions of Mr. Turnbull, instead of being considered in this country as blamable, are in fact thought to be highly praiseworthy, do those opinions, nevertheless, disqualify him for the particular duties which he has been appointed to perform? So far was her majesty's government from thinking that those opinions do render Mr. Turnbull unfit for the situations of consul, and of superintendent of liberated Africans in Cuba, that it was precisely the book which he wrote, and the well-known sincerity and earnestness of his opinions, that pointed him out to her majesty's government as a fit person to hold those appointments.

It has long been notorious to all the world, that the treaty with Great Britain, and the law of Spain against the slave trade, are a mere dead letter in Cuba. That the slave trade is carried on by many persons established in that island, and is pursued by them openly and incessantly, and not only with impunity, but even with the sanction, and under the positive protection of the governor and of all the subordinate authorities. It is well known that all the orders against slave trade, which have been sent to Cuba from Madrid, have been either set at defiance by the governor, or have been considered by him to be merely matters of form, issued for the sake of keeping up outward appearances, and such as he might safely disregard and disobey.

This state of things has long cast a deep stain upon the honor and good faith of the Spanish crown; and nothing could justify the British government in not pressing, even more strongly and more urgently than it has done, for a faithful and full execution of the engagements of the treaty of 1835, but a consideration for the internal embarrassments under which Spain has been laboring, by reason of the civil war.

But as the government of Madrid has shown itself unable to cause the local government of Cuba to observe the treaty, her majesty's government has thought necessary to send to Cuba agents, whose zeal, courage, and activity, would enable them to make head against all the local obstructions which they would meet with; and who, in spite of difficulties, and in defiance of threats, would perform their duty to the British crown, and watch, and denounce, and as far as possible impede, the criminal proceedings of the Cuba slave traders.

But no man could have energy enough to perform so arduous a task, who had not a strong feeling upon the subject to which his duties relate. For her majesty's government well knew that every impediment would be thrown in the way of the British agents; that every white man in the island, from the governor downwards, would do his utmost to prevent them from successfully performing their duties; that frivolous and unfounded complaints would be got up against them, and that every effort would be made to drive them away by disgust, or to obtain their recall by misrepresentation.

How, then, can the Spanish government expect that her majesty's government should consent to recall Mr. Turnbull, for no better reason than that he is alledged by the governor of Cuba to possess the very qualities which the British nation would declare render him peculiarly fit for his duties? The Spanish government cannot seriously imagine that her majesty's government would consent to do so.

It is, however, undoubtedly true, that the crown of Spain has a right to withdraw its exequatur from any foreign consul in the Spanish dominions, if it shall think fit to do so; but the present ministers of Spain are too enlightened to advise their sovereign to exercise that right arbitrarily, capriciously, or unjustly, and without being able to assert and prove that the consul against whom the measure was to be directed, had misconducted himself in the performance of his duties.

But, if the exequatur were to be withdrawn from Mr. Turnbull as consul, he would, nevertheless, continue to hold his commission as superintendent of liberated Africans—an office which is not subject to any instrument of confirmation by the Spanish crown; and even if Mr. Turnbull were to be withdrawn from Cuba in both capacities, it would be the duty of her majesty's government to select as his successor, some other person holding the same opinions, and animated, as nearly as possible, with the same zeal and activity in the performance of his duties; so that nothing would be gained for the Cuba slave traders, by the removal of Mr. Turnbull.

But her majesty's government cannot disguise from the government of Spain, that, if Mr. Turnbull's exequatur should be withdrawn upon such grounds as those stated by Mr. Ferrer, her majesty's government would be very little disposed to maintain any consular officers in Cuba, and might probably deem it right to consider, whether it would be proper to permit any Spanish consuls to continue to act in the possessions of her majesty's crown.

Her majesty's government, however, earnestly entreat the government of Spain to re-consider the whole of this matter; and her majesty's government beg strongly to urge that the Spanish government, instead of allowing itself to be led into the course which the slave traders of Cuba, and the colonial authorities who protect them, would wish to point out, should come to the honorable determination of compelling the governor and people of Cuba, to respect and to execute the treaties which Spain has concluded on these matters with England.

Mr. Ferrer, indeed, sends the copy of a despatch addressed to the governor of Cuba, and appeals to that despatch as a convincing proof of the resolution of the Spanish government to carry the treaty of 1835 into execution; but her majesty's government are obliged to say, that they cannot consider that despatch in any degree satisfactory; such general injunctions have over and over again been sent to Cuba; and even if the governor, for the time being, has given himself the trouble to read them, he has never paid the slightest attention to their contents.

The same fate will inevitably attend the despatch in question. But, if the Spanish government wishes to afford convincing proof of its good faith in this matter, let it send orders that all the negroes now in Cuba, who have been emancipated by sentence of the mixed commission, may at once be removed to a British colony, in order that they may be rescued from the real slavery under which they are suffering.

Let the Spanish government take effectual measures for restoring all the colonial British subjects who have been kidnapped, and who are detained in slavery in Cuba, in violation of the law of nations.

And finally, let the Spanish government take steps for restoring to freedom all those negroes who have been introduced into Cuba as slaves, in violation of the laws of Spain, and who, therefore, not being the legal property of any man, are *ipso facto* free by the law of the country itself.

If the Spanish government will pursue such a course, which is recommended as much by a consideration for the well-understood interests of Cuba, as by a regard of the obligations of treaties, there will at once be an end to those disagreeable discussions which have so long been carried on between the two governments on this matter; and Spain will afford an honorable proof of its strict regard for its national engagements.

I am, &c.
(Signed) PALMERSTON.

From the Royal Gazette, published at Nassau, New Providence, we copy the following:

DAVID TURNBULL, ESQ.

Having been requested to give place in our columns, to the following address, of the Bahama and Grants town Friendly Societies; presented on Monday last, by a committee selected from those bodies, to David Turnbull, Esq. late British consul at Havana, and protector of liberated Africans; we do so with pleasure, from the circumstance of its affording the public generally, as well as our readers, an opportunity to discern, from this gentleman's reply, that he is an active and zealous philanthropist, who is determined to carry out the measures of his sovereign, in respect to the abolishing of the slave trade, as far as it is possible for him to do in a foreign State; and at the same time eviacing an equal desire to give protection to all her majesty's subjects, which he may consider oppressed or held in bondage by the governments of Spain and America.

As the question of slavery in the British colonies has been now some time set at rest, and those of her majesty's subjects, once designated slaves, are now enjoying all the rights of *free born* men, we feel satisfied that there is no objectionable matter in either the address or reply, which could give offense to any of our readers here, who have the slightest claim to the name of Englishmen.

ADDRESS

To David Turnbull, Esq. late Her Majesty's Consul at Havana, Superintendent and Protector of Liberated Africans.

NASSAU, N. P. 29th August, 1842.

SIR,—We, the Friendly societies of this town, take the liberty, a liberty which we trust you will excuse, of signifying to you the pleasure we felt on learning of your arrival at Nassau, and your escape from dangers imminent and alarming.

Through the medium of the press, we have been made acquainted with some of the services which you have rendered, both in your private and official capacity, to the great and sacred cause of justice and humanity; and sorry are we that you could not continue to adorn that station, and magnify that office, which you held under our gracious sovereign the queen, and thus fulfill the wishes of a people the most intelligent, the most mighty, and the most humane under the whole heaven.

That your manly and emphatic assertion of the just and inalienable rights of others, especially of the sons and daughters of Africa; your unbending firmness; your unswerving integrity; your uncompromising policy; your fearless denunciation, on all fitting occasions, of an evil the most foul and demoralizing that ever cursed the earth; and your benevolent endeavors to lessen the misery, and mitigate the hard condition, of a long-oppressed, maligned, and down-trodden people, who are bone of our bone, and flesh of our flesh—that you should, sir, by such a line of conduct, have kindled the opposition of men devoid of all sense of justice, of all regard for the claims of humanity, and whose gains are acquired by trafficking in blood as genuinely and as purely human, and therefore as precious as their own, is not at all surprising; but decry and traduce who may, the sympathies of the humane and the good are with you; and the blessings of the injured gather thickly upon you.

We trust, sir, that you will derive consolation from the assurance that your philanthropic efforts have been, and still are, appreciated; and that you will continue to enjoy that keen satisfaction which springs from the doing justice and showing mercy.

We are thankful to that Almighty Preserver who hath effectually shielded you in the day of peril: and fervently do we desire that he may long spare your life, to plead the cause of the helpless, and prove a friend to the victims of lawless power, and base cupidity.

Further, allow us to assure you, of the unfeigned sorrow we feel, on account of the illness of your excellent lady, and of the anxious hope we entertain that her visit to this place may eminently conduce to the restoration of her health.

It ill becomes us to remind you of the truth, while we rejoice in it, that whom the Great Disposer of all things afflicts, he dealeth with as with sons.

We have the honor to be, sir, with fervent gratitude, and a deep sense of respect on behalf of our respective societies,

WILLIAM BUTLER,
President of the Bahama F. S.
EDWARD BUTLER,
President of the Grants town F. S.

MR. TURNBULL'S REPLY.

To the Friendly Societies at Nassau:

NASSAU, N. P. 29th August, 1842.

My good and kind friends, I thank you with all my heart for this affectionate address; and if I have been able to render any service to the interests of justice and humanity, in the course of my residence in a land where that sacred cause is systematically trampled under foot, I feel that I am amply rewarded by the approbation of the Friendly societies of Nassau; who, breathing the atmosphere of freedom, in the near neighborhood of the scenes of oppression which it has been my misfortune to witness, and my duty to endeavor to mitigate, are necessarily better qualified than other men, to judge of the magnitude of the evils, which are here so eloquently denounced, as well as to appreciate the value of that emancipation, of which the noble sentiments of this address are the direct and legitimate offspring.

I have looked with the greatest satisfaction into the constitutions of the societies you so worthily represent; and I congratulate you most sincerely on the brotherly, benevolent, and independent spirit which so happily distinguishes these admirable institutions.

The estimate you have formed of my humble efforts, and my willing sacrifices, in the cause of freedom, afford a faithful measure of the kindness of your own hearts; and although you have greatly overrated my personal merits, you have taught me how to acquire the sympathy of the humane and the good; while you offer me the strongest encouragement to persevere in the course which has met your approbation.

When I left the Havana, just a fortnight ago, my attention was so entirely absorbed by the domestic affliction to which you have so feelingly alluded, that I little thought of the path of usefulness which was about to open to me in the island of New Providence. My wife desires me to convey to you her grateful acknowledgments for the good wishes you express, and to assure you of her confidence that, with the divine blessing, the air of freedom she now breathes, will speedily restore her to that health and strength which she rejoices in devoting to the cause of humanity.

I cannot part with you on this occasion, without entreating your active co-operation in the new field of usefulness to which I have just alluded.

It must be known to many of the members of your several societies, that a vast number of British born subjects, from this very colony, as well entitled as ourselves to the enjoyment of their freedom, are at this moment the bondsmen and the bondswomen of the Spaniard and the American.

Since my arrival in Nassau, I have found my way to evidence, sufficient, I trust, to establish the birthright of several hundreds of such persons. I need not tell you, that it is my earnest desire to make that evidence so complete, as that not a single subject of her majesty may be left in this western world to deplore the bondage, which, thanks to the great nation to which we belong, has forever disappeared throughout the British portion of your fair archipelago.

In this new effort, I ask your friendly assistance. I beg of you to let it be known in your several societies, that I am ready to receive any farther evidence that may be offered, and in the form most agreeable to the parties in whose possession such evidence may be.

Believe me, my dear and kind friends, with great truth and esteem, your faithful servant,

D. TURNBULL.

From the British and Foreign Anti-Slavery Reporter.

STATE OF THINGS IN CUBA—MR. TURNBULL.

We have the pleasure of presenting to our readers the following extracts of a letter from our correspondent in this island:

HAVANA, July 4, 1842.

SIR,—I am anxious to guard you against the great error of supposing that the Cuba slave trade is at an end,—that the traffickers have repented of their crimes, or that the importation of slaves has ceased to be profitable. A check has no doubt been given to it; the effect of which, I venture to assure you, will last no longer than the necessity which gave rise to it. The negotiation with Spain, which was opened in 1840, in pursuance of the plan of suppression developed by Mr. Turnbull, in his work on this island, has produced, as you are aware, a vast amount of discussion; and if no other good should ever come of it, this discussion has at least demonstrated what was previously well known to the more intelligent of the slaveholders, that their personal interests were directly opposed to the continuance of the current of importation.

But other advantages, I am happy to say, are already in progress from this discussion, and the *contre-coup* begins to reach us from the seat of government in Madrid. The copy of a correspondence between her majesty's minister, Mr. Aston, and the Spanish minister for foreign affairs, Mr. Gonzales, has recently arrived in the Havana, in which it is assumed that the landed proprietors of this island are sufficiently instructed in their true interests, and that the slave trade is forced upon them for the purpose of strengthening and prolonging the supremacy of the mother country, and of excluding the native inhabitants from all share in the management of their own concerns. The papers which appeared in the Anti-Slavery Reporter, in the course of the last year, have doubtless been instrumental in producing the conviction on the part of her majesty's government, thus indicated in the correspondence of Mr. Aston; and I, therefore, take the liberty of entreating your continued attention to this subject, because it is not by motives, like yours, which have only for their object the welfare of your fellow-creatures, but by considerations of a political or a sordid character, that men who have been born and bred in the atmosphere of slavery, are to be taught that humanity and self-interest are not always incompatible with each other.

At the commencement of this negotiation, which I take it for granted is still pending at Madrid, you will see by the draft of the treaty, published in the parliamentary papers, class B, for 1840, that Lord Palmerston went the entire length, recommended by your great convention of that year, of demanding that the whole of the slaves introduced into the Spanish West Indies, since the time that the treaty of 1817 came into operation, should now be recognized as free. It is generally understood, that the adoption of this principle would emancipate from fifty to sixty per cent. of the slave population of this island, and a still larger proportion of that of Porto Rico. * * *

It is not to be supposed, that her majesty's ministers are to abandon the ground they have taken. Having asserted the right to their freedom of the Africans imported into the Spanish West Indies since the treaty of 1817 came into operation, the only subject of regret is, that the greater part of two years has already been consumed in the dilatory system of negotiation, for which Spanish diplomacy is so deservedly renowned.

The Spanish government pretends that the sudden emancipation of some three hundred thousand of the slaves of this island would lead, if not to anarchy and confusion, at least to revolution and separation from the mother country. The basis of this argument is of course to be found in the assumption, that when the landed proprietors of the island shall have been deprived of the compulsory labor of the greater part of the slaves, they will no longer be either able to bear the enormous load of taxation which the government of the mother country now throws upon them; and will thus be driven to the policy of emancipating the rest of their slaves, in order to make common cause with them as a united people against the oppression of a foreign government, already sufficiently odious.

It will be a great calamity, however, to the island of Cuba, to its social advancement, as well as to its material prosperity, if the British government were now to halt in its career, and were to abandon any part of the ground now covered by the draft of the convention of 1840. Mr. Aston has truly stated to Mr. Gonzales, that sound principles and a correct view of human rights are rapidly establishing themselves among the native inhabitants of this island; and he might have added, that these inhabitants, in all that relates to intelligence and civilization, would not lose in the comparison, either with the dominant race of the peninsula, or with the other Europeans with whom they come in contact.

But not only will Cuba suffer if Great Britain recedes; the whole continent of Africa will feel the influence of the abandonment of the system of the slave trade suppression proposed in this treaty; and I am sure I need not say much to convince you, that there is nothing like sincerity in the professions which are still made by Spanish authorities, of their desire to co-operate with us in the suppression of the trade.

Since the seizure of the Aurelia Felix, a few weeks ago, and the degradation of the slaves on board to the well known rank of emancipados, several other slavers have been suffered to land their cargoes on the coast with impunity. The last arrival is the notorious Trueno, of whose former success you have already heard so much. After landing her victims on the coast, she entered this port as formerly with flying colors; the captain and his officers making it their boast, that after they had made sail from the coast of Africa, with their human cargo on board, they had been chased by a British cruizer, who, from the lightness of the wind, had not been able to come up with her, and, having sent a strong detachment in boats to take possession of the Trueno, she had succeeded in beating them off, sinking two of the boats, at a loss, it is said, of not less than forty men. This part of the sad story is doubtless already known in England; and when it is combined with the fact, that the pirate captain and his crew are now at large in the Havana, making a public boast of their success, it will serve, I trust, not only to engage the sympathies of the English people, but to nerve the arm of the English government in enforcing such measures as will serve to prevent the renewal of similar atrocities.

Besides the Trueno, two other slavers have recently entered the port, after landing their cargoes on the coast; the one a Portuguese brigantine, called the Trobao, the other a schooner, with a variety of names, the property of the notorious Pedro Blanco. I ought to add, that there are four others laid up in ordinary at the wharves of the Casa Blanca, on the other side of the bay, unwilling, it may be supposed, to abandon the hope of returning to their criminal pursuits, as soon as the object of the captain-general, in the part he is now acting, shall have been accomplished to their mutual satisfaction.

It is also true, that some of the slave captains who habitually resort to the Havana, are availing themselves of the present aspect of their affairs, with what sincerity I shall not pretend to decide, to manifest some symptoms of a tardy repentance. In general, they are men possessing such qualities as ought to have made them useful members of society; because, without activity and firmness, without a strong spirit of enterprise, and, I shall add, also, without the power of inspiring others with confidence in that probity, which may, it is said, have place "among thieves," it would not be possible for such men to acquire the command of ships, and of capital, to the large amount required in these criminal pursuits. I have not yet heard of any single individual who has hitherto definitively abandoned the traffic since the *quasi* interruption of it, of which you have heard; and as soon as their hopes shall revive, either by the great demand for labor, or by the relaxation of the all but nominal prohibition of the captain-general, they will return to their sanguinary career like so many famished wolves, deprived for a season of their prey.

If it were necessary to prove to you the hollowness and insincerity of the Spanish government, on the subject of the execution of existing treaties, it would be sufficient for me to point to the condition of the emancipados, whose sad fate I have so often had occasion to expose. Of the many thousands who are known to be held in the most abject state of slavery, a small proportion, not more than two hundred, have obtained, within the last twelve months, the practical recognition of their freedom, through the untiring and determined efforts of the only British functionary, who, up to the present moment, has thought it his duty to give himself any trouble in their behalf.

By the last numbers of the Anti-Slavery Reporter which have reached this island, I observe that your readers are already informed of the change which has taken place in the Havana consulate, as well as of the causes which have served to produce it. Ever since the nomination of Mr. Turnbull, not yet two years ago, a dead set was made upon him, not only by the Spanish authorities, but by all who saw, or fancied they saw, danger to the sources of their prosperity, in the assertion, by the representative of the British government, of the principles of a generous or liberal character. It is long since the personal friends of Mr. Turnbull have foreseen, that it would not be convenient for the British government to maintain him in his consular post, in defiance of the remonstrances of successive captains-general in Cuba, supported as they have been by successive ministries in Madrid. Up to the present moment, no conclusive opinion has been formed as to the views of Mr. Turnbull's successor with regard to the most interesting, and, I shall add, the most important branch of his functions. As yet, Mr. Crawford has manifested no distrust of those professions, which the Spanish authorities are in the habit of addressing to every British functionary, with whom they have occasion to deal. As yet, so far as I know, Mr. Crawford has not thought it necessary to denounce the infractions of the slave trade treaties which have already taken place, within the few days that have elapsed since his arrival. In thus abstaining from any premature interference, we have every hope that he is only pursuing a more cautious course than his predecessor; that the infractions which are thus taking place in the face of day, have nevertheless been duly reported to her majesty's government; and that through this more circuitous channel, due effect will be given to them in the course of the negotiations for the suppression of the slave trade, which no British minister will neglect as long as the existing treaties are so grossly and notoriously violated.

In one of the paragraphs which have lately appeared in the Anti-Slavery Reporter, on the subject of the change in this consulate, I observe that you congratulate your readers on the fact, such as you know it in London, that Mr. Turnbull remains at the Havana, to perform the duty of "protector of liberated Africans." In making this announcement you do not seem to be aware that this separate office, however important that it should be filled by a man of sound principles, is not one that is recognized by the Spanish government, or the Spanish authorities; so that if Mr. Turnbull were now to address himself to the captain-general on any subject connected with the infraction of the slave trade treaties, he would be told that his excellency did not know him, and that he refused to receive any such communications.

The office of superintendent of liberated Africans is, in fact, little better than a sinecure; and, for that reason, it is not at all suited to the active business habits of the present incumbent. Besides, even when consul, he was constantly exposed to the dangers which are inseparable from the free expression of humane opinions in this hot-bed of slavery and the slave trade; and, after losing the protection which naturally attaches to the office of representative of the British government, it would have been madness in Mr. Turnbull, according to the opinion of all his friends, to have remained on shore at the Havana. He did well, therefore, in retiring on board her majesty's ship Romney, where he has been ever since the arrival of Mr. Crawford, his successor in the consulate, and where he will no doubt remain as long as he retains the office of superintendent, in order to receive the Africans on their arrival, and provide for their removal to a British colony.

Mr. Turnbull's danger, I assure you, is anything but imaginary; and although the captain-general, from his high personal character, would doubtless do all in his power to protect a British officer, although not recognized by the Spanish government, from the knives of the slave traders; I must be allowed to say, that it is more than doubtful whether the subordinate functionaries on whom the superintendent's safety more immediately depends, would do anything either to protect the victim, or to punish the assassin. The exasperation of the minor officers of the government, at the present temporary interruption of the trade, is only inferior to that of the traders themselves; and their views on the subject are expressed with so little disguise, that I even question the prudence of Mr. Turnbull remaining where he now is. It was but the other evening, in one of the theatres, that the magistrate who presides there at all public entertainments, was addressed where he sat, in his box, by a lawyer named Sacarra, who came there according to the custom of the place, to pay his respects during *entr'acte*, and in the hearing of a crowd of persons, declared that, in his opinion, it would be doing a public service to rid the country of Mr. Turnbull; because he had shown himself to be the enemy of its trade, its prosperity, and all its institutions. Mr. Villaverde, to whom his observations were addressed, thought it necessary to administer some gentle reproof to Mr. Sacarra, but, after a great deal of animated discussion, this judicial dignitary, who is also one of the captain-general's assessors, did not blush to declare, that although he would do nothing to take away the life of Mr. Turnbull, since it would be useless to remove one Englishman, seeing there were so many more of his countrymen who entertained the same opinions, yet he, Mr. Villaverde, if called upon to try Mr. Turnbull's assassin, would not scruple to acquit him, no matter what the evidence might be by which the charge was supported.

J. H. TREDGOLD, Esq.

ENGLISH WEST INDIA COLONIES

The select committee appointed by Parliament to inquire into the state of the West India colonies, reported that the act of emancipating the slaves has been productive, as regards the character and condition of the negro population, of the most favorable results. But that there has occurred, simultaneously with this amendment in the condition of the negroes, a great diminution in the staple productions of the West Indies, to such an extent as to have caused serious, and in some cases, ruinous injuries to the proprietors of estates in those colonies, and especially in the larger colonies of Jamaica, British Guiana, and Trinidad. The causes of this diminished production, and consequent distress, are ascribed to the great difficulty which has been experienced by the planters, in obtaining steady and continuous labor, and the high rate of remuneration which they give for the broken and indifferent work which they are able to procure.

The laborers, no longer slaves, have betaken themselves to occupations more profitable than field labor; and many of them have been able to purchase small patches of land, which, in those fertile countries, yield them an ample supply of food, and in many cases an overplus, for which they find a ready market. And many others are unwilling to labor on the estates of the planters, for more than three or four days in a week, and from five to seven hours in a day. The report recommends that *the most obvious and desirable mode of endeavoring to compensate for this diminished supply of labor, is to promote the immigration of a fresh laboring population, to such an extent as to create competition for employment.*

On the other hand, the venerable Thomas Clarkson has just published a pamphlet containing a letter addressed to a member of Parliament, appointed to sit on the West India committee, in which it is said this advocate of negro freedom, with all the shrewdness of his early days, examines the reasons alledged by the planters of Jamaica for demanding more laborers, and proves their futility, clearly demonstrating that if they will but use agricultural implements of modern construction, reform the extravagant management of their estates, and avail themselves of the services which the emancipated negroes will readily give for fair wages, they are sure to prosper. Mr. Clarkson solemnly warns Parliament and the country against sanctioning any plan whatever for importing into the West Indies negroes from the coast of Africa; such a step will, he is fully convinced, be the commencement of another slave trade.—*Boston Journal.*

From the Emancipator.

INTELLIGENCE FROM THE MENDIANS.

Several letters have been received from Rev. William Raymond, dated *York*, near *Sierra Leone*, as late as June 20th. Rev. James Steele had sailed for England, on his way to the United States. He had suffered severely from sickness. Mr. Raymond, in allusion to him, says:

"His constitution was evidently not made for this climate. Although he has been sick most of the time since he has been here, his services to the mission have been invaluable. I do not know how we could have got along without him. I know of no one that I think would have done so well as he. I send by brother Steele copies of my books of daily expenditures, both for ourselves and the Mendians. Our expenses are very much lessened from what they were, but they are more than I wish they were. I did think of making the products of the farm cover all my expenses, but I think I shall fail in that. I shall try to have them cover the expenses of the Mendians. Rice is very dear, and very hard to get here during the rains. I purchased about twenty dollars worth of goods to add to those I already had, with the intention of sending a canoe into the Sherbro, for a cargo of rice for our consumption; but not being able to get a canoe, I shall not send. In the course of a month or two, we shall begin to get vegetables from our farm, so that our expenses, I hope, will be somewhat less than at present.

My health continues very good. Within the last few days I have had a slight attack of the diarrhea, which lasted two or three days, but not so bad any day as to prevent me from working. With that exception, I have not been sick a day since I have been here. In some respects my health is better than it was in America, and I think poorer in none. My wife's health is evidently improving. She is now able to oversee all our work, cooking, washing, &c. and do a great deal herself. In our own family we have five, besides our child, and the eleven Mendians (men) besides. As for our little Eliza Jane, (Te-ne,) it would be hardly possible for her to be more healthy.

'My people,' as they term themselves, are all well. With one exception, they have all done well since I wrote to you. That one is Molu, alias John Williams. He got intoxicated at the funeral of a countryman of his, and behaved badly on his return. I called the people together the next morning, and told Williams that for the future he must walk very straight; and if anything of the kind happened again, he must leave us, &c. He promised not to drink any more, &c. and has since done pretty well. *Si-si* came and joined us about ten days ago. He would have come before, but was sick. He was sick when we removed from Freetown. I said the men had done well. They have indeed done so, and I feel myself very happy with my charge; but I would not have you understand that they are like so many Yankees about their work. Far from it. Enterprise seems to form no part of the African character. The girls also, have done, and are doing very well. I have sent away my cook, and taken home my washing, and the girls cook for us, and wash for us and the men. For this I shall pay them about two dollars a month. I am very happy to say we now have reason to hope better things of Charlotte, (Ken-gen) than what I wrote in my last.

Cingue is at Sussex, a little town about five or six miles from here. He was here a few days ago. He has a silver ring that belongs to Charlotte; and Ta-fe, the woman he calls his wife, has a gold one that belongs to Maria. I tried to make him give them up, but he would not. He said that when they were on ship-board he gave Charlotte a ring, and she lost it—if she would give him that ring, he would give her her's; and as for Maria, he gave her a dress when at Farmington, &c. I told him at last that if he did not give up the rings, he must take all his things out of the Mendi house, for I would have nothing to do with so wicked a man. Before he went back, he came to me and said that when his people came he wanted to 'talk.' What new plan he has got into his head now, I do not know. When Cingue went to Kaw-Mendi, he bought a canoe. He did not see the canoe, but a man told him he had a canoe that carried six oars. He gave that splendid ring that was given him at Lowell, an iron pot, some tobacco, and was to give in addition, when he sent for the canoe, a string of coral. Covey has now gone after the canoe. It is folly to think he will get it. Cingue, the last I heard of him, had several of the Mendians with him, waiting for Covey to bring the canoe, to go a trading voyage into the Sherbro. Shu-li, the last I heard from him, was at a little village about ten or twelve miles from here, called 'Don't Care;' and has with him Kim-bo, Kon-o-ma, Fa-gen-na, Fa-kinna, and Ba-u. Grab-eau, and Kim-bo, are, I think at Waterloo. Su-ma has gone home.

As to our future prospects, they are about the same as when I wrote to you last; and my feelings and opinions are about the same, only the impression that this is not to be our abiding place, grows stronger. I say impression, for it is but an *impression*, and not faith; and I attach only the value of impression to it. That impression, however, is very strong, and not made by mere kindlings of my own fancy or heated imagination. I think God will open the way for us to go into the Sherbro, or somewhere else to establish a mission. A part of the Mendians at least, have followed me on account of their attachment to me, and from conscientious motives, and intend to go with me wherever I go. George Brown (Fu-li) says, 'Suppose Mr. Raymond no do right. I no leave him.' Notwithstanding all the distressing anxiety and perplexity I have had on account of these men, my interest in, and my attachment to them, is not in the least abated. I think God will open the way soon, because this providence seems to indicate it. Thomas Caulker, who is the principal chief in this part of

the Sherbro, has for some months past been involved in a serious war. The enemies of Caulker have, in some instances, burnt and destroyed the English trading factories, which has caused those Englishmen who have factories in Caulker's dominions, to petition the governor of Sierra Leone to interfere, which he has done to some extent, and the probability is, that a treaty will now be effected with Caulker. Should such a treaty be made, our case will doubtless be remembered, and provision made for us in it, and thus the way will be opened for us to *go forward*. Of one thing I am certain, and that is, the pillars of cloud and of fire are now at rest, and I shall be contented to stay here as long as they remain so, but when they rise I shall be ready to go forward."

From the Baptist Advocate.

TESTIMONY OF CAPTAIN WILKES IN FAVOR OF THE MISSIONARIES.

Captain Wilkes, commander of the late exploring expedition of the United States, since his return to Washington, has delivered before the National Institution for the Promotion of Science, a brief, but very interesting sketch of the course, proceedings, and results of the expedition. His narrative occupied three evenings. On the last evening, Monday, June 27th, in his closing remarks, he alluded to the missionaries in the islands of the Pacific ocean—and bore the following testimony to their character, and to the result of their labors. The words are not exactly those he used, but the substance is strictly correct, being taken down immediately after the close of the discourse. He said:

"I cannot find words to express the high respect that is due to the missionaries, who are laboring in the islands of the Pacific ocean. I have visited many of their stations, and have taken every means in my power to obtain accurate information relative to their character, and the effects of their intercourse with the natives; and I cheerfully bear them record, and the officers of the expedition unanimously concur with me in the opinion, that the value of their efforts for civilizing the natives is beyond computation. The Sandwich islands especially, exhibit a remarkable instance of rapid progress from barbarism to a state of civilization. An idea of the present condition of these people can be formed only by one who has visited them. The various reports which have been circulated, prejudicial to the character of the missionaries, and to the course which they have pursued, I can pronounce, from my observation, and that of the other officers of the expedition, during both of our visits to these islands, to be without foundation.

"We can scarcely conceive the hardships to which the missionaries are exposed, and the moral courage which is required to support them in their various trials. I will relate but one instance. It occurred at the Fejee group. About ten days before my arrival, there had been a feast of human victims. The missionaries had used their utmost efforts to dissuade the natives from this inhuman practice; but their young king replied, 'You have your religion, and we have ours;' and persisted in celebrating the appointed feast. When the roasting of the human bodies began, a stench arose, which, for loathsomeness, can be compared to no other. It can never be mistaken by one who has been once exposed to it. It soon became intolerable; and the missionaries, to exclude it from their rooms, were compelled to close the windows. When the feast was over, the young king came to the room of one of the missionaries, (Mr. Hunt,) and demanded admittance. He was permitted to enter, and he inquired why the windows had been closed during the celebration of the feast. When Mr. Hunt explained, the young king, shaking his fist angrily in his face, replied—'If ever you do it again, WE WILL EAT YOU.'—This was related to us by the missionaries themselves, and I have no doubt of the truth of it. Such is but a sample of the trials the missionaries have to endure. I called upon the king, and obtained for the missionaries as much land as they needed, beyond the village, where they will in future be free from the stench of the disgusting feasts, should they still be continued.

"In a brief sketch like the present, I cannot go into a detail of the customs and habits of the natives of the different islands, nor of the changes that have been wrought among them by their intercourse with the missionaries: but I feel bound by the high sense I entertain of the benefit which they are thus bestowing upon the natives, of the honor, and profit, which they are bringing upon their country, and of the influence which they are exerting in spreading the cause of civilization and Christianity, to pay the missionaries this passing remark."

ONE OF THE AUDIENCE.

HENRY G. CHAPMAN.

At a meeting of the Boston Female Anti-Slavery Society, Oct. 12th, the following resolution was passed:

Resolved, That we unite in sympathy, at this time, with our bereaved friends and members, the wife, mother, sisters, and family of our beloved friend, HENRY GRAFTON CHAPMAN, recently deceased, who was in a peculiar manner interested in our association, as a means of promoting the cause. Our intimate knowledge of him, enables us to affirm what has been already said of him:—"He never forgot a friend, or wronged an enemy, or failed in an obligation, or did a mean action. His sincerity was perfect,—his conscience, his guide,—his sympathy, with those who suffer wrong,—his sacrifice, for those who do wrong,—his life, one act of duty—his death, saintly peace."

From the American Citizen.

MR. CLAY'S HABITS.

Mr. Clay is the most fitting man for the times, as he is proverbial in his State for being exact in all transactions. Being a great statesman and orator, I had supposed he might be, like many public men, careless in business, money concerns, &c.; but not so. He has always been prudent and frugal, never permitting himself to be in debt. He pays as he goes, and he makes others pay up; and so it will be, if God, in His infinite mercy, spares his life for the presidency. Then we shall hear of no more extravagance that he can prevent, no more defaulters continued in office; but all will be required to settle up every quarter, or walk the plank. He will, in my opinion, gradually regenerate the government, and restore the whole country to prosperity and happiness.—*Independent.*

The above is a fair specimen of party toadyism. We would detract nothing from the sum of Mr. Clay's merits. Neither will we beplaster his deformities with any such tempered mortar as the above. "He pays as he goes—and makes others pay up." Does he? What and how has he paid the fifty or sixty working people who have been tilling his farm all their lives long? Are they enjoying the fruits of their hard toil? Are they educating their children, and bringing them up with all the sweet and blessed influences of civilized life around them? Are these laborers free, frugal, and independent AMERICAN citizens; or are they the miserable, robbed, and ignorant serfs, who are in avery to one who is to them an autocrat and lord? e pays as he goes—ha?

"OLD VIRGINIA NEBER TIRE."

It is curious to see how Virginia provides for the younger sons of her broken down families of note at the expense of the public. In looking over the Army Register the other day, I noted the following facts, viz.,

Major General Winfield Scott, of Virginia.
Major General E. P. Gaines, of Virginia.
Staff—Adjutant General Roger Jones, Virginia.
Quarter Master General, Thomas S. Jesup, of Virginia.
Surgeon General, Thomas Lawson, of Virginia.
Military Academy.—Professor of Engineering, D. H. Mahan, of Virginia.
1st Regiment of Artillery—Colonel Abram Eustis, of Virginia.
2d Regiment of Artillery—Colonel James Bankhead, of Virginia.
3d Regiment of Artillery—W. K. Armistead, of Virginia.
1st Regiment of Infantry—Colonel Zachariah Taylor, of Virginia.
4th Regiment of Infantry—Colonel John Garland, of Virginia.
5th Regiment of Infantry—Colonel G. M. Brooks, of Virginia.
7th Regiment of Infantry—Colonel Matthew Arbuckle, of Virginia.

The Navy Register will doubtless furnish like results, and if I have time I shall take a look into it, and also push my examination of the Army list a little further.

Communications.

LETTER FROM THOMAS EARLE.

PHILADELPHIA, Oct. 10th, 1842.

I have noticed in several northern papers, including some friendly to abolition, and among them the Standard, if I recollect rightly, a statement copied from Philadelphia papers, that a female slave applied to Judge Randall, of this city, for a certificate to enable her to return to Virginia with her master; and that the judge, upon receiving testimony of her slavery, gave her the certificate; whereupon she went away apparently delighted. I was somewhat surprised that such a tale could pass for true, with any reflecting abolitionist, inasmuch as it is well known that no certificate from a judge, or other officer, is necessary to enable a slave to travel freely *southward* with her master; and the judge has no authority to grant such certificate or request of the slave.

I was satisfied, at once, of the falsity of the story, and made immediate inquiry of the clerk of the district court of the United States; who, though a pro-slavery man, acknowledged that the girl had been arrested and brought before the judge, by a constable, at the request of the master, who had brought witnesses on from the South to prove her slavery. The proof was received, on the master's application; and the judge then, as in other like cases, granted the certificate. It is true, that when caught, and brought up, the witnesses being present, and no prospect of escape, the girl did, as almost every slave does, in the same situation, to avoid severe punishment, or being sold farther South. She said she was willing to go back, or wished to go. There are, I trust, few abolitionists who do not know that such declarations, made under such circumstances, furnish not the least evidence of the wishes of the slaves. Indeed, the fact that they do not return till they *are* arrested, shows that they do not *wish* to return. I corrected the false statement above mentioned, through the Pennsylvanian, the next day after it was made; but the correction does not appear to have been copied by any of the northern papers which copied the misstatement.

Some of the most prominent and *wealthy* of the persons who were engaged in the riots of the first and second of August, and among them an active Clay partisan, who is a clerk in one of our banks, and who was attempting to burn Bethel Church, are like to escape *without being tried at all*; some others, of similar stamp, have been tried and acquitted; while some of the *poor* wretches, who played a subordinate part, have been convicted.

The facts disclosed in the evidence, were such as to show, that, in all probability, the continuance of the riots, the severe personal injury that the colored people received, and the burning of Smith's Hall, and the Presbyterian meeting-house, were owing to the gross misconduct of the entire city police, in the earlier stages of the troubles. In the morning of the first of August, after the temperance procession was broken up, and when the colored people in Mary street, being again attacked by the mob, were defending themselves with tolerable success, the police appeared, and instead of arresting the *real* rioters, as was their duty, forbade the colored people to *defend* themselves, ordered them all to go into their houses, arrested those of them who claimed the right of enjoying the open air, or to walk the streets; and left the *rioters* at perfect freedom, and with perfect impunity. This, of course, was notice to them that they might assail the colored people in safety; as they would not be arrested for it, and if the assailed defended themselves, the police would come to the aid of the assailants. During the entire forenoon, so far as appears, colored people *only* were arrested. Had a few of the real rioters been taken and put in prison, there would have been at once, it is to be presumed, an end of the disturbance. Thus encouraged, the rioters continued their assaults on person and property, in the afternoon; still none of them were arrested for this conduct; though I believe a boy or two was taken up for attacking the police, and endeavoring to rescue colored prisoners, with a view to treat them still more unjustly than the police were doing.

It was generally understood through the city, that Smith's Beneficial Hall was to be burned in the evening, after the example of the Pennsylvania; *and of this intention the police were notified.* Large numbers, not disposed to aid the mob, assembled there to witness its deeds. The hall was accordingly set on fire, about the time anticipated, with but a single police-man on the ground! I have, from impartial persons, not abolitionists, who were present, the expression of their opinion, that ten faithful and resolute officers might have preserved the building with ease. The burning of this hall, and the church, passed off *without the arrest*, so far as I have been able to learn, *of a single one of those engaged in the business*, or in the prevention of the firemen from playing on the buildings.

The next day, it was understood that the mob would not be content with assailing the colored people, but that the meeting-house, where preaches a prominent temperance lecturer, strongly *opposed* to abolition, was intended to be burned. Then, for the first time, efficient measures were taken by the police; and the rioting, of course, was suppressed. Thus we have an addition to the many evidences, that serious riots, accompanied by extensive injury, rarely take place without the connivances, or other gross misconduct, of the public authorities.

I now proceed to another subject. I saw, in the Standard, some months since, an editorial statement, that Governor Dorr, of Rhode Island, was opposed to permitting the people of color to enjoy the right of suffrage. I felt confident, at the time, that this statement was erroneous. I have since ascertained it to have been so; and the Liberator has stated that Governor Dorr strenuously *opposed*, in the convention that made the new constitution of Rhode Island, the insertion of the word "*white*" as one of the qualifications for voters. This correction, I believe, has never appeared in your columns. In speaking of Mr. Dorr, you said, I think, that a thousand such abolitionists would be worth just about a brass farthing. Now I must think that even if Governor Dorr had done as he is erroneously charged, his course would not have been more inconsistent, nor so much adverse to abolition, as that of some who receive very high commendation in the abolition papers, and are regularly supported at the polls, by those papers and their readers. I regret to observe a disposition, with numbers of abolitionists, to take sides, as abolitionists, against the suffrage party, and with the charter party; condemning the former more for threatening force to sustain the sovereignty of the majority, than the latter for employing it to sustain that of the minority. This course is in opposition to that which abolitionists have always taken, when speaking of the right of the slaves of the South to a participation in the government, and to the sovereignty, whenever they are in the majority. If we have a set of free principles, that we apply to the colored man, but abandon when it is proposed to apply them to the whites, we encourage the charge, which has weighed like a millstone against our cause, that abolitionists are favorable to the liberties of the black man, but not to those of the white man. I have long been of the full and unwavering belief, that a consistent advocacy and support of the equal rights of all men, by abolitionists as a body, would very speedily secure the full triumph of their cause.

I noticed, in the last Standard which came to hand, a charge of inconsistency against the democratic party, accompanied by the following words in support of the charge; viz: "Look at their presidential ticket, bearing the name of John C. Calhoun! a man who openly maintains that the many *must* be owned by the few."

This charge against the democratic party, of having John C. Calhoun for its presidential candidate, appears to me greatly unjust. I do not think that one newspaper in ten of that party, is his advocate for that office; nor one man in ten of that party, in most of the States. Numbers of our abolition newspapers appear to be constantly acting in such manner as is calculated to produce the impression, that the democratic party is more inconsistent with its professions than the whig; that it is more friendly to slavery; and that it is more unjust and unwise on matters having no necessary connection with the question of slavery. This course of action consists in stating a part only of the facts relative to some proceedings in Congress, in noticing the stand taken by the respective parties there, when the course of the democrats is likely to be unpopular, and not noticing it, when such notice would operate against the whigs; and in confounding with abolition, questions which do not belong to it.

I do not object to abolition-whig newspapers, if any choose to establish them; nor to an abolition-whig party, if any choose to form it, with an open avowal of the policy that is to be pursued. Such a course is probably better than a professed neutrality, which does not come very near realization in practice. I do not believe, however, that the democratic party is more inconsistent with its professions than the whig; nor more so than most of our Christian sects; nor much more so than the mass of abolitionists themselves. I do not believe that it is more friendly to slavery than the whig party, nor more hostile to freedom of discussion, the right of petition, and the suppression of mobs. I believe that if the abolitionists had been impartial, as such, they would have had at least as many friends among the democrats as the whigs; and if they had commenced nine years ago the policy, and constantly adhered to it, of questioning the candidates of the two parties, and voting only for those that would sustain abolition, (the abolition newspapers at the same time acting with entire impartiality towards the parties and their candidates,) nearly every State north of the Potomac and Ohio, would have been, by this time, abolitionized in its government and representation in Congress; and that we should have had a great increase of friends in the southern States. This course has not been pursued; and I fear it will not be, very speedily. Whig candidates, avowedly hostile to abolition, have received the support of abolition newspapers and voters; while democratic candidates, avowedly friendly, have received their opposition. At the ensuing elections, abolitionists will, probably, as they have done before, oppose Governor Morton, of Massachusetts, and support Mr. Bradish, of New-York. And yet, I believe that Mr. Bradish is neither more honest, more candid, more consistent, nor more of an abolitionist, than Mr. Morton. Such measures are calculated to retard our cause; especially as they are directed against the stronger political party of the country.

It is common, after our election, for abolition editors to complain of the recreancy to their principles which has been exhibited by abolition voters, without seeming to suspect, what is probably the real fact, that they have themselves been a principal cause of that recreancy. It is not to be reasonably expected, that the impressions produced in the minds of readers by the general course of a newspaper for months and years, can be effaced by an editorial caution or two on the eve of an election. It is not to be reasonably expected, that if those who stand formost will make an exception to general principles, in one case, others will not claim the equal right of making exceptions in other cases; and of judging for themselves where they are to be made.

The case of Mr. Adams, as well as the facts to which I have already adverted, will serve to explain my meaning. The administration of Mr. Adams was, I think, more devoted to slavery than any other which this nation has ever had. It negotiated with Great Britain and Mexico for the surrender of fugitive slaves; it sent instructions to the Panama congress, to protest against the independence of Cuba, lest it should lead to emancipation there, and thus operate against slavery in this country; it sent a special, secret, agent to Cuba, with the same object; it appointed a greater proportion of slaveholders to office, probably, than any other administration; and Mr. Adams, before his election, as he recently informed us, was opposed to the treaty made by Mr. Monroe, for authorizing a mutual right of search with a view to suppress the slave trade. All these concessions did not secure to Mr. Adams the southern vote, and he failed of a re-election. Since that time, he has more or less warred against *slaveholders*, not against *slavery* itself; he is indignant that the "*slaveholding power*" should get the better of the power of the northern men who uphold slavery. He has seemed strongly to sympathize with freemen, temporarily deprived of the right of presenting petitions, when their presentation would have been of no present avail; but I have never seen any evidence of his extraordinary sympathy for the *slaves*, who, in addition to the right of petition, are deprived of other rights, tenfold more important. He has indignantly spurned the charge of being an abolitionist. He has never attempted, that I recollect, to repeal the laws of the District of Columbia which prevent colored people from giving testimony in a court of justice, nor those for taking up free men and women, and selling them as slaves. While voting, on most questions, in opposition to the majority of the people of the United States, he has declared that he will not vote for abolition in the District of Columbia, because a majority of the people of the United States do not desire it; and also because a majority in the District of Columbia, (meaning, doubtless, the majority of *freemen* there,) are not in favor it. Thus he admits the principle, that the representative of an abolitionist district in Massachusetts, should vote to continue a tyrannical law, because the people of other States approve it; and also because the tyrants whom the law is made to aid, wish Massachusetts to uphold their injustice. He declared himself against any other abolition but that which should relate to children to be born after the passage of the law; and he talked, years ago, when there was danger of his being deserted by the abolition voters of his district, of an amendment of the Constitution, to effect such remote and gradual abolition; but he has never seen proper, since, to bring up the proposed amendment, and try how many of the members who owe their seats to abolition voters, would go for it. We have petitioned for an alteration of the Constitution, to release the North from participation in slavery; and the petitions have been received; but Mr. Adams has never backed them by a motion. He has amused abolitionists with new-fangled theories, about the right of Congress, in case of war and an overwhelming necessity, to emancipate slaves within the States—theories that will probably never be recognized as sound, by one man in five; and which would presumably serve no other purpose, if recognized, than that to which all his actions tend—that of leading abolitionists and the public off from the great question of the justice, expediency, and safety of immediate emancipation, to pursue an *ignis fatuus*, dependent for its attainment on the hope or the fear of a great public calamity, at some remote day; and to reconcile them to voting for the enemies of liberty, till that day arrives. The interests of the whites would prompt him, in a contingency which may never happen, to liberate slaves without any express constitutional authority; but interests of the slaves themselves will not prompt him to liberate them, even where the constitutional authority is clear.

Mr. Adams, out of regard to the *northern* slaveholders, is zealous for the right of petition, until a motion is brought up, and seems like to pass, to inflict upon him a vote of censure. Suddenly this motion is abandoned, without a satisfactory reason for its abandonment being given; and from that day to this, we hear nothing and see nothing done by Mr. Adams in Congress, for either abolition or the right of petition. Immediately after, *upon his own motion*, a rule a thousand-fold worse, especially for the cause of abolition, than the gag rule, is adopted—a rule to hand the petitions privately to the clerk, and let the speaker privately determine whether they shall be received or not; so that, if rejected, as they are, the public hear nothing of their presentation, and the slaveholder's conscience is not alarmed by the news of it. Thus the ghost of abolition petitions, which could not be laid by the ingenuity of Patton, Atherton, or Cost Johnson, is effectually conjured down by the superior adroitness of Mr. Adams. I notice that Mr. Garrison, in commenting on Mr. Adams's recent Weymouth speech, strongly condemns this usage; but he does not seem aware that it is sanctioned by a resolution of the House, and that that resolution was adopted, on Mr. Adams's own motion. In that Weymouth speech, Mr. Adams avowed that he did not intend to attempt the repeal of the gag rule, nor to bring up the question of the right of petition, at the next session of Congress.

This change in Mr. Adams's course is, I think, to be attributed to that "*vacillating obstinacy*," which Mr. Wise happily attributed to him; or to a secret understanding with the slaveholders, that if they would withdraw their resolutions of censure, he would cease to disturb them with petitions; or to a desire to turn his energies, and those of the abolitionists, to the election of Henry Clay; or to two or all of these motives combined. Since that change, Mr. Adams has been cordially associated with those who before assailed him; he was put forward by them, as their political leader in Congress; and he gave in his adhesion to Henry Clay, by classing himself with the whigs, and declaring, in Congress, that they had but one candidate for the presidency.

Notwithstanding this course of Mr. Adams in Congress, "a grand reception" was prepared for him at Weymouth, for which, says the Liberator, "he was wholly indebted to the abolitionists." There he made a party harangue, of near three hours; in which, according to the Liberator, until within five minutes of his brief peroration, "he seemed to have forgotten the great object for which the assemblage was called together." He was about to conclude without *mentioning* it, when the chairman whispered in his ear; whereupon Mr. Adams said he was informed that it was *expected* he should say something upon the right of petition. "He then merely remarked that it was a sacred right, and no more could be said about it. It was violated, and lost to the people." He did not add that it was violated by a Congress having a large majority of the party to which he adheres; by the party, with which he goes for a candidate "*opposed to abolition*, gradual or immediate." He did not add, that he himself gave the right of petition its last death stroke; but he did add, that he should do nothing with a view to resuscitate it, at the next session—the last session of the rule of his own party. When the democrats shall again have the responsibility, he may again roar like a lion; but now he "roars as gentle as any sucking dove." "He exhibited," says the Liberator, "nothing of strong emotion on his part, and said nothing specially calculated to incite to action those who listened to him for instruction and advice. His zeal seemed to have spent itself; the vigor of his purpose to have grown feeble; and the flame of his patriotic ardor to have become dim. Instead of awakening enthusiasm on this subject, his remarks tended to repress all excitement, *to discourage further anti-slavery action*," &c.

The Liberator asks, "Is it possible that the freemen of the North are prepared tamely to submit to it, (the violation of the right of petition,) like dastardly vassals?" Why should they not submit to it, when abolitionists themselves, the Liberator, the Standard, and the Emancipator, submit to support a man, to puff him into greatness, and to secure to him office, who has shown so complete an indifference to wrongs a thousand-fold greater? The Liberator says, again: "Is it possible that northern representatives have been willing to submit petitions of their constituents to the speaker of the House of Representatives, for his gracious approval or rejection, according to his good will and pleasure?"—And why should it not be possible, when abolitionists themselves make an idol of the man on whose motion this practice is introduced?

Adams and Webster, without being abolitionists, have been idolized by abolitionists. One is already discarded; the other must be, before they can have consistency, or credit with the nation. How can the Emancipator* and the third party, object to supporting an avowed abolitionist, because that abolitionist may vote for one who is not so, while it supports Mr. Adams, who is neither an abolitionist, nor the supporter of an abolitionist? How can the old organization assail O'Connell for receiving aid from slaveholders, when they sustain a man who will not even vote for abolition, when his constituents are willing? How can they assail Mr. Phelps, for countenancing Hubbard Winslow, of whom I know nothing, while they sustain Mr. Adams? If Mr. Winslow were an actual slaveholder, it would be no more inconsistent in Mr. Phelps to commune with him, than it is in those who denounce the nation for sustaining slavery in the District of Columbia, while they themselves sustain it through such a representative as Mr. Adams, and through portraying that representative as almost superhuman in wisdom and virtue.

Mr. Slade was the instrument employed in 1840, to seduce abolitionists from their consistency. One instrument will not serve such a purpose a second time. Mr. Adams appears to have been selected to supply Mr. Slade's place in the approaching campaign. Hence, it is well to be on our guard. It is time for us to get rid of the notion, that a distinguished man is deserving of our support, becouse he goes with us on some minor and collateral points. By aiding him to office and consequence, we enable him to do our cause a thousand-fold more injury, by what he does against us on the main point, than he does it good by what he does for us on the minor ones. By departing from principle, in one instance, we encourage a departure in other instances, and deprive ourselves of all power to administer effectual reproof to those who may wander a little more than accords with our own standard.

We have questioned our candidates for assembly, of both parties, as to the repeal of the pro-slavery laws of this State. A whig candidate for senator, and three democrats and three whigs, on the assembly ticket, have given favorable answers. For these, a few consistent abolitionists will vote.

* The Emancipator excuses the support of Mr. Adams, on the ground that he opposes abolition in the District for reasons constitutional and technical. I believe he has never pretended any constitutional reasons; and his technical reasons are grossly absurd. I see no reason why he should be sustained in such a course, any more than all other members who give frivolous reasons for going against abolition.

DR. CHANNING.

The closing paragraphs of a Sermon preached at Northampton, Mass. Oct. 9, 1842; by F. W. Holland.

ISAIAH lxiv. 6: "We all do fade as a leaf."

How touching the lesson of humanity in these words! How eloquent the voice which would move us to cast aside all envy and enmity, all selfish and sordid feeling—to live for humanity, for the whole wide family of God!

One after another we go down to forgetfulness—every flower of hope surely dies, every leaf on the tree of enterprises fades and falls; each man is folded continually in the shadow of this immortality, as if to compel us to be gentle and humane, forgiving to all who err, faithful to all who are self-deceived, hopeful for all! to bury all social enmities, and lock hands together firmly while yet we may, saying, with Milton,

"While yet we live,
Scarce one short hour perhaps,
Between us two let there be peace!"

No keener pang is there than to awaken from the feverish dream of folly, and find that one whom we have wronged has gone to carry his accusation into the high chancery of Heaven: and we cannot call him back, cannot make reparation if we would! Many of us have felt it the sorest thing in parting with a friend, perhaps a parent, that so much opportunity was lost of washing out the memory of evil by better service and more grateful fidelity. A little boy had been sent by his sick father after a physician, on account of some alarming change in his disease; but the disobedient boy preferred to play on, and to cover for a little while his first fault by a second, by the story that the physician was out: and only when the shadows of night brought deeper shadows on that parental brow, and the being he really loved was just sinking from his grasp forever, did he awaken to an agony of vain remorse, which the passage of many years could hardly mitigate. For it is certain as the being of conscience, that if we injure our brother, we cannot forget him, though we would! Over his lifeless corpse that sin shall rise up to torment us! from his grave it shall steal back! and we cannot lay this reproving spirit while we live! Let this move us to a reasonable penitence—to an all-pervading charity! While the last sand has not yet fallen in the glass of life, let us repair the evil we may have done, and wipe from the injured one's heart that living sense of wrong which may present him our accuser before God—and return him to our imagination an injured shade, silently reproving us so long as we live!

This concerns our mortality. Another thought takes no less hold upon immortal life.

Goodness multiplies our days. Virtue adds another being to this. Not only does the restraint of passion and appetite lengthen out our days, it concentrates several lives in one. The serenity, trustfulness, hope, and peace of the good man multiply his years. His ceaseless activity is that prayer of Joshua, which delayed the sun and moon until the word of the Lord was done, and Aijalon slept in peace beneath the blood of the heathen host.

It is an obvious fact, that our years are no measure to our lives. The most active mind in England was computed, while occupying the chancellor's seat, at fearful cost of health, to have made every day do the work of seven. On the other hand, a slothful, selfish, useless creature sleeps away existence. While he has a name to live, it is a name and no more, While he counts one on the census table, he is half dead—forgetful of himself, his friends, his children, his God! forgetful little less than when the dreams of the night are upon him, and his senses are sealed, and only imagination wakes, and the image of death lies before us unconscious of itself! It is according to what we do and are, that we really live—that the meaning and dignity of the present is felt, as well as the glory and joy of the future prepared for! The living Christian cannot fail to see, that as "a child of the day," he is summoned to perpetual vigilance—is bound to glow with a higher impulse, and a more moving hope, than the world at large has known—is commanded to suffer no waste moments, no idle thoughts, to spread his being over the largest possible space, and keep his faculties at the highest possible exercise. Then, not only is our brief space indefinitely lengthened, but we shall not wholly "fade as a leaf," forgotten as soon as it falls, trampled down by every foot as a worthless thing! In goodness, everything is immortal, like Him who pervades it. The blessed memory of the just cannot perish. The names of Alfred and Howard, Hampden and Wilberforce, Follen and Channing, are brightening, and will brighten forever!

And we, too, are like shadows gliding over the plain, only when our lives run uselessly and emptily away! The vacant heart, the selfish head, are nothing better than ghosts gliding unfelt through earth, forgotten as soon as gone. Such being is not living! To open and shut one's eyes on earth, to behold the summer bloom and fade, to see the leaves come forth and fade, to be an idle looker-on in a world where is immeasurable work for every man to do, is to make no more impression than a footprint on the sand, which the rising waters must wash away. But, as long life and length of days rewarded ancient righteousness, so is it spiritually now. The world cannot wholly lose the virtuous dead! The heart cannot shut them out! By the blood of sacrifice, they have worn everlasting footprints in the everlasting rocks. Their names do not tread upon the heels of the fleeting breath. Affection still hallows their memory. Loving hearts perpetuate their virtue. Society still feels their departure, and slowly closes its ranks over the sad chasm!

And let not our hearts sink with the oppressive thought that only greatness can survive the tomb. In the humblest path, an undeviating testimony to despised truth may do a service which after ages shall feel and bless. Not only those who have risen up, their nation's deliverers, in the hour of peril, have built a monument stronger than brass, fairer than marble—those not less who have shed a holy influence around, and written upon other hearts the lesson of an exemplary life, cannot wholly die. Their moral likeness remains! it shines forth from other souls. It renews its image from generation to generation in other lives. Confident of a hallowed place in unnumbered hearts, and clothed with such garments as cling closer the more they soar, they wither not like the autumn leaves around us—they are borne by the approving testimony of earth to the abiding welcome of Heaven!

Thus is it with one whom, as a philanthropist no less than a preacher, a friend of universal man no less than a quickener of the universal mind, a far-seeing patriot no less than an eloquent writer, the world cannot forget if it would. Now, that that silver cord is loosed, and the golden bowl broken; now, that the dust has returned to the earth as it was, and the spirit unto God who gave it; now, that the rich music of that moving voice has ceased on earth, that it may mingle its melody with angels and archangels; now, that the fearless friend of the oppressed, the great apostle of liberal Christianity, the inspirer into so many hearts of his own unfeigned interest in the poor, and love for humanity, has been gathered into the Church of the first born, where all is truth, freedom, and love—well is it for every church to meditate on this sudden departure; well is it to watch the chariot of Israel, as it beareth the holy prophet up from our eyes!

For myself, I can do no less if I would. As the revered voice of my childhood's guide, as the hallowing presence of a guardian spirit, the memory of Channing will ever be fresh in my heart, while it has any being.

I admire the glory he has shed on the forsaken cause of peace—the protest he has uttered, world-wide, against its idolatry of the bloodhounds of war—the successful daring with which his hands essayed to tear the laurels from a brow shining to the dazzled eyes of men, especially of men in France and America, more than that of any spiritual hero who ever lived! I feel it no mean praise for such a life, that it taught in words which redeemed his subject from obscurity the majesty of meekness, the nobility of self-denial, the heavenly glory of self-conquest—all those divine lessons which gave such unearthly beauty to the life and words of the Prince of Peace!

I admire his continued interest in the welfare of the poor: the zeal with which he advocated (may I not say established) a ministry for their separate benefit, and thus originated one of the greatest benevolent enterprises of our day, which, as good seed borne on the winds of heaven, is springing up all over the earth!

I admire his devotion to the most despised and apparently the most hopeless enterprise of our day, the cause of the slave—ever to be honored where he is honored, and loved where he is loved—the singleness of soul with which he cast aside the prejudices of society, all the bondage of association, the dissuading voices of early associates and Christian brethren: and though assailed at first by those he came to aid, and doubted by those for whom he was glad to suffer, that energy with which he cast himself into the bondsman's pit to burst the chains which entered his soul, that indifference to praise or blame with which he consecrated to an unpopular cause the failing strength of his latter days, and was contented to be shunned by many, and denounced by many, that he might hasten on the jubilee day of humanity. Whenever the day shall come, this ascended prophet clearly foresaw; when the soil of freedom shall cease to be profaned by the sweat of the enslaved, and her air shall no longer be filled with the groans of his lacerated body, and more fearfully crushed soul, the name of Channing, of him who had everything to lose and nothing to gain by giving himself to the great work of emancipation, shall stand on the topmost roll of national benefactors and spiritual heroes!

But most of all, is his memory hallowed, and to be hallowed forever, (a leaf that shall not fade, a glory that shall not dim, a sun that shall not set,) for his stainless rectitude, his fearless conscientiousness, his life-long purity, his unwavering obedience to the truth, his self-sacrifice in the cause of righteousness, his sympathy with the young, the oppressed, the poor, the day laborer. These it is we should keep warm in our hearts, and write out in our lives. Well was such a life adorned by a close of serene peace and triumphant faith—with prayers that were whispered upon his lips as he slept—with the reading of that exquisite sermon on the Mount—with an almost heaven-breathed declaration of his overwhelming sense of the Divine Fatherhood, and of the certainty of Christianity's victory. How just of him are the poet's words,

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

LETTER FROM J. N. T. TUCKER.

SENNETT, Cayuga co. N. Y. Oct. 17th.

I have just returned from an excursion of two weeks, in the cause of the slave; and having been greatly encouraged and blessed in my own heart by what I have seen, heard, and felt, I will endeavor to encourage others by a brief summary of what has commanded my notice.

The first important item in my account will be a few facts in relation to the liberty party convention at Syracuse, on the 5th and 6th instant. I was not present during the session of the first day. There were a very respectable number present, and considerable interest manifested in the proceedings. Just before I entered, William Goodell finished the reading of an address, which I was told was a most ungenerous, and unjustifiable attack upon the American Society. Objections were offered by some of the more liberal-minded members of the convention, after I had taken my seat among them. To these objections, Abel Brown made a reply, and, in a very bitter and proscriptive spirit, denounced the American Society and its agents. I do not think a majority of those who heard him, had any sympathy with the style of his remarks. Mr. Goodell, also defended his address with zeal, and cautioned liberty party men against supporting old organization. In the midst of their severe charges, I unhesitatingly arose to make a few conciliatory remarks. I was arrested by Abel Brown, with the question, "Has Mr. Tucker a right to speak in this convention?" Several voices cried, "go on;" but the President (Henry Bradly) inquired if I was friendly to the "liberty party?" I replied; "I am not a *party* man, but an abolitionist of seven years' age." I was told I could not speak; and consequently took my seat.

The resolution by which the door of discussion was closed, is the following:

Resolved, That all persons present, who are friends to the liberty party, be invited to take part in the proceedings of this convention.

When I arose, I was entirely ignorant of the existence of this rule. It was, therefore, exceedingly afflictive to my feelings to be thus rudely compelled to be silent, while, with others, I was passing the ordeal of a most unjust censure. Never before, during nearly eight years of my labors in our common cause, have I been denied the privilege of speech in a professed "liberty meeting." I was comforted by hearing this instance of *Athertonism* rebuked. The President, Mr. Bradley, (who did not recognize me when I arose,) made a very honorable apology for having given assent to the demand for my silence; for which I love to do him honor.

This proceeding has opened the eyes of many who were being led, without due deliberation, into a course, against their better judgment. Several members of the convention expressed to me their conviction, that there was a spirit of intolerance at work in the liberty party, which would ultimately drive out a great many of its present honest and honorable-minded members. I cannot for a moment doubt it. I know the men, and know them to be too fully imbued with the spirit of generous tolerance, to sympathize with the Jesuitical denomination of impatient partisans.

It was quite amusing to witness the anxiety of some to convict the American Society of seeking to "divide the liberty party." Just as if that party was the sole embodiment of abolition, and the rightful *owners* of the anti-slavery mind of New-York! And, as if it were a crime to think, feel, speak, and write for the poor bondman, his wife, and babes, under any *other* than the auspices of a *political party!* That is the *natural fruit* of political party. Who can embrace it, and long live a *freeman?*

"I do not see what business these eastern friends have to come here to draw off the liberty party men. Why can't they stay in *their own* field?" said a member of that party to me, as I stood with him upon the steps of the house in which the meeting was held. Poor man! he was not aware that he was already stripped of his own free conscience, and had become the willing tool of a dangerous monopoly of mind. He did not see that his question was the clearest evidence that could be given, that he had learned to regard the *rights* of abolitionists, as subject to the doctrine of a self-constituted and partial faction; the same light in which slaveholders regard them. So much for the assimulation of anti-slavery to the fashion of *party* or *sect.*

The friends of anti-slavery enjoyed a *free* meeting on the 7th and 8th, and several of the members of the political convention attended it. It was a very pleasant and profitable session. The house was crowded on Friday evening, 8th, to hear J. A. Collins and Abby Kelley, who addressed the meeting with great power.

After the meeting in Syracuse, we repaired to Pulaski, Oswego county, lecturing in the intervening and adjacent towns. At all our meetings in Oswego, whether at a single lecture or in discussion, we have enjoyed full houses and attentive audiences. There are some of the best abolitionists in the State in that county. Some of them are recognized in the liberty party, others are not politicians at all. I hope the liberty partisans will not grasp my admission, and make it appear to themselves a strong argument in favor of party. And I wish here to correct a false inference, drawn from an admission made by Abby Kelley and John A. Collins, viz: that "among the liberty party are the bone and muscle of abolition in Western New-York." Luther Myrick says this confession places these friends in a position of inconsistency, while they, or those who go with them in sentiment, speak *disapprovingly* of the *party*. Such reasonings would seal up his own lips forever in relation to sectarianism, which he justly regards a great evil; for he admits that in the sects may be found the best Christians in the world; but they are deceived. And so are *they* deceived, who think the spirit of political party can ever succeed in stopping the breath of slavery. Men who have all their lifetime been trained in the school of politics, may make good *political generals*, but they are not adapted to lead the hosts of moral reformation. They require too much human machinery, and too little moral principle. Many abolitionists who will vote with the liberty party, see this, and will not be chained. This is a source of encouragement and hope.

Everywhere I hear the cry of "hard times;" it comes up sometimes most painfully from those who love the slave, and feel deep interest in the movements of the American Society. I meet many who would be most happy to give money to aid us, if they could raise it. Some give of what they have. Of this number, I found our friend Beebe, of Mexico, who gave the society a good *field plough*. I would that it might be converted into a means of ploughing up a large portion of the fallow pro-slavery ground now lying sterile and cold in Oswego; especially in the churches and schools. So cold and dead were they, even in Mexico, that not one of the three "reverend clergy" of that village, would read the notice of Abby Kelley's lecture, from their pulpits. One only of them (the Methodist) attended her lecture, and *he* refused *to pray*, at the opening of the meeting. In that same village, too, nine out of twelve of the trustees of the Academy, voted to reject an intelligent, light-colored girl from its instruction. Oh, murderous prejudice, how cruel thou art!

I expect to go into Oswego again in two days; having

been invited to do so, by third party friends, in Fulton and Granby, notwithstanding the wall attempted to be thrown up around us by the Hotspurs in the convention at Syracuse. It is probable the people will hear whom they choose for a while yet. May the Lord give us all wisdom, and great forbearance.

I hope I shall not be regarded as making an attack upon the character of the true-hearted friends of our enterprise in the liberty party. I only wish, as a free thinking, and free speaking, yet very humble individual, to bear my testimony against what is manifestly destructive of the principles of human rights. While I am advocating the rights of the slave, I cannot forget the rights of freemen. In common with all who cannot go into the traces of party, I am attacked by the movements of the liberty party. Like the sects, they measure our abolitionism by a mere *measure*, upon which there ever must be difference of judgment.

For universal freedom,

J. N. T. TUCKER.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCT. 27, 1842.



LEWIS CLARK.

Leaves from a Slave's Journal of Life.

In our last, we promised to resume the thread of Lewis Clark's narrative, as told by himself. His discourse, however, *had* no thread, but was as discursive and uncertain as the movements of fallen leaves in the autumn wind. Nothing seemed to occupy his mind so much as the fact that northern freemen should *believe* men could be happy while they were slaves. "It is true that slaves now and then fare exceedingly well, indeed," said he, "so far as eating and drinking, and the like o' that goes; and sometimes for awhile they have little or nothing to do. I had a young master, at one part of my life, that give us a right easy time. His father left him plenty of money, and he run through with it as fast as he could. He got drunk every day; we lived on the fat of the land while it lasted, and had a smart chance for doing nothing. But we all see how it must end; and we used to talk about it with heavy hearts, sometimes. Then the neighbors, they was all set agin us, and agin him, for letting us run on so. When folks there see a man going on in this way, they don't like it; they say it's setting a bad example for other niggers; they always try to get such a man into some difficulty, and make him break up and sell. They like to buy slaves that have had such an easy time, jest for the pleasure of bringing their noses to the grindstone. When they see a slave feel a little too much as if he was a man, they'll often double up their fist at him, and say, 'Your master makes a fool of you; but I'll have my satisfaction out of you, yet, you black rascal.' They'll take a good deal of pains to get the slaves away from any such free-and-easy neighbor, jest for the satisfaction of putting on the screw. They'll contrive to get the man into debt, or something or other, so as to get his niggers away from him."

Some one in the audience asked if it were common to separate families. "Yes, indeed," he replied. "Why, they mind no more selling children away from a slave, than they do calves from a cow. Many and many is the wife that I've seen sobbing and crying for the husband that's driven off to go down the Mississippi. There was one poor woman—oh, how I did pity that woman!—She hadn't always seen such hard times as she did when I knew her. Her first mistress was good to her, and she didn't see much hardship till she was sold. Her husband belonged to my boss; and he wouldn't let him go to see her. Sometimes, when the folks was all abed, he'd steal off and see her an hour or two, and get back in season to make the fires in the morning. He didn't leave nothing undone, and master didn't lose none of his time; but somehow he didn't like to have him go to see his wife. He said he might take up with a wife at home, if he wanted one. If he found him out, he used to give him a dreadful flogging. Sometimes, he'd make me go call him in the middle of the night, to find out if he was in; and if he didn't answer, he caught it in the morning, I can tell you. But he *would* go to see his wife; and when master found he couldn't put a stop to it, he sold him. His wife begged him to find somebody round in his neighborhood that would buy her; and she kept hoping and hoping; but at last she got discouraged, and run away to him. Her mistress was an awful tyrant. She started her husband right off after her; and for fear somebody would take compassion on the poor woman and buy her, she charged him to bring her home. 'Do you bring Bets back,' said she; 'let 'em offer you what they will. I'll have my satisfaction out of her.' And poor Bets *was* brought back, heart-broken enough; and she had a terrible flogging when they got her home. But it didn't end there. Every day of her life, her mistress was knocking her over the head with the tongs, or the shovel, or the press-board, or anything that come to hand. she set her to spinning out in the yard. The ground was covered with coarse gravel, and Betsy had no shoes. Walking backward and forward from morning till night, her feet got blistered, and the whole of her track was marked with blood. I see that with my own eyes. She tied rags round her feet, but the blood would come through. If she dared to stop a bit, her mistress would have her switched. Sometimes she jest lay down on the ground, and groaned and screamed; but her mistress would beat her, and say, 'Oh you an't going to die yet. You was strong enough to run off; so move yourself.' She was the most suffering creature that ever I see; and all that persecution was because she went to see her husband. Separation of families? Yes, indeed. If the gentleman had been in Kentucky at New Year's time, he wouldn't need to ask that question. Of all days in the year, the slaves dread New-Year's day the worst of any. For folks come for their debts then; and if anybody is going to sell a slave, that's the time they do it; and if anybody's going to give away a slave, that's the time they do it; and the slave never knows where he'll be sent to. Oh, New-Year's a heart-breaking time in Kentucky!"

Somebody asked if ministers of the gospel held slaves.

"A good many of them do; and some treat them full as hard as others. I knew a preacher in Kentucky that sent a slave to catch a horse; and because he didn't get back time enough for him to go to meeting, he tied him up by his hands, and left him till he come home; and then he give him a dreadful flogging. Preacher Raymond didn't use to flog his slaves; he used to duck 'em. He had a little slave girl, about eight years old, that he used to duck very often. One day, the family went to meeting, and left her to take care of a young child. The child fretted, and she thought she would serve it as master served her; so she ducked it, and it slipped out of her hands, and got drowned. They put her in prison, and sentenced her to be hung; but she, poor child, didn't know nothing at all what it meant.—When they took her to the gallows, she was guarded all round by men; but she was so innocent, she didn't know what they was going to do with her. She stooped to pick up a pin, and stuck it in her frock, as she went.—The poor young thing was so glad to get out of prison, that she was as merry as if she was going to her mother's house.

The suffering of children in slavery will never the half of it be told; especially if the mistress suspects that the child is a little too nearly connected with master. Its a nateral thing that she shouldn't feel very pleasant, in such a case; and sometimes the slave mother and child had better both be dead, than lead the life they do. My mistress had a little slave girl, about seven years old, that used to get terribly abused. She used to beat her head up against the chimney, till it was in a dreadful state, and kick her about for any little thing, as if she was a dog. This poor child died of bad treatment. Mistress did her best to kill me, but I lived through it. She set me to spinning flax when I was five years old. She didn't show me how; but every time I made any mistake, she switched me. Every year when the trees was trimmed, she had all the switches laid up, to whip the slaves. She used to sit over her toddy, trying to invent some new way to punish 'em.—Master was a little too fond of grog; she used to keep it locked up from him; and he had to coax her to get any. Sometimes, when he came home, she would whine and groan about what a hard time she had of it; and tell how the slaves acted so unruly she couldn't manage 'em. 'Well, give me a dram,' he'd say, 'and I'll beat 'em for you.' She used to pull the hair out of my head, and tell the children to pull it. In several places, they pulled it all out of my head. Folks noticed the looks of it, and asked what ailed me. She told 'em I had a scald head; but one of the neighbors said it didn't look at all like scald head; and so for fear of making a talk, she left off doing that. One day, she sent me to get a pitcher out of the closet. It stood above my head, and had some spoons in front of it. Trying to get the pitcher, I knocked down the spoons. She gave me a blow over the head with a dusting brush, and I fell senseless on the floor. There is a dent in my skull now, which any gentleman can feel, if he has a mind to put his hand on my head. They brought me to; and after I got a little over it, she whipped me for pretending to be dead.

I used to have to get up at all times o' night, to make fires, or rock the children, or bring 'em water, or something or other; and as I had to work smart all day, it used to make me dreadful drowsy, to be so broke of my rest. I used to bring the bed-clothes down stairs, and warm them before the fire, for the children to sleep on. One night I was bringing down an armfull, and having rather more than I could well manage, I set down on the landing of the stairs to rest. I was scarcely down, before I was sound asleep. I don't know how long I staid there. The first thing I knew, mistress waked me up with a bunch of switches. I had forgot all about where I was, and set out to run straight ahead. I pitched right over mistress, and we both rolled down stairs together. She was mad enough; and I got a good flogging. This all happened when I was quite a little boy.

There was Bill Myers, a speculator—he bought up a lot of slaves, and took the men and women down to Mississippi, where they got into a deal of trouble on account of bringing 'em in contrary to law. He left all the children in Kentucky, for another speculation. While he was gone, they was kept shut up; fed jest like hogs. To save expense, he didn't let 'em have any clothes.—He said they could be kept warm enough with brushwood; but sometimes the fire went down. The little things got the chills, and a great many of 'em sickened and died. This, with his bad luck in Mississippi, ruined Bill Myers.

I remember one old slave, who was the most abused man I ever *did* see. His master had knocked and kicked him about till he had hardly a sound joint in his body. His face was all smashed up, and his right leg was broken to pieces. One day, when his master was mad with him for something, he made him mount a wild horse that nobody could ride; and the horse threw him, and fell on him, and crushed his leg. When he got old and a cripple, he wan't worth much, and his master would like well enough to get rid of him. He didn't like to drown him; but he thought he'd contrive to make him drown his self. So he drove him into the water for a punishment, and kept throwing stones at him to make him go further in. The slave turned round, and held his hat so as to catch the stones. This made the master so mad, that he waded in with a whip, to drive him further. The slave was a strong, stout fellow, by nature; and cripple as he was, he seized hold of his master, and kept ducking him, ducking him, without mercy. He said he meant to drown him; and I believe he would, if the neighbors hadn't come and saved him. If he had, they'd hung him. Slaves han't much chance when the white folks want to get 'em hung. I knew two smart fellows that used to let themselves out. A jailer owed 'em a hundred dollars for work; and in order to get rid of paying, he said he heard 'em talking about a murder, that had been committed; and he got 'em hung for it, and never paid a cent of his hundred dollars. And as for whipping, a slave don't get whipped according to his crime, but according to the ambition of the master."

One of the audience asked whether he meant according to the anger of the master.

"Yes; when his passion's up, he has ambition to show his power; that's what I mean."

I have taken this imperfect sketch from memory, and may, perhaps, in some instances, have confounded facts together, which should have been kept separate. I believe, however, that it is very nearly as he uttered it.—L. M. C.

OHIO AND INDIANA YEARLY MEETING OF FRIENDS.

We have received tidings from the West in relation to the Society of Friends, which may prove interesting to a large class of our subscribers. That the statement may be better understood, we will preface it with a few remarks.

A certain Quarterly meeting, called Green Plain, situated in Ohio, but belonging to Indiana Yearly meeting, is composed chiefly of abolitionists. A large number of them were grieved by proceedings in New-York, and signed a Disclaimer, which was published. This was deemed a breach of order; and last year, the Yearly meeting of Indiana appointed a large committee to visit that Quarterly meeting. Soon after the opening of the late Yearly meeting, the minute appointing that committee was read. Whereupon, one of their number rose and distinctly stated, that the minute was not the same that had been agreed upon the last year: it then read thus, "to visit Green Plain Quarterly meeting for its help and encouragement in the truth;" but these words had since been added, "and endeavor to convince them of their error." He said he could not have conscientiously served on that committee, if the latter phrase had been contained therein; for he was not convinced that they had been in error.

This led to a long, and somewhat excited discussion. Some called for the report; others objected to receiving it, because it was founded on an erroneous minute; and among the latter were a number who had formerly censured the Green Plain Friends. The clerk admitted the charge, and said the unacceptable addition had been made by the revising committee, because they thought the case required it. This interpolation had been greatly complained of in the Quarterly meeting of Green Plain.

The report was at last read. It stated, in substance, that the committee had twice visited Green Plain Quarterly meeting; that the meeting generally were not disposed to take their advice, or listen to it; that they felt great sympathy with a few individuals, but considered the meeting to be in a weak and divided state; that the quarterly meeting of ministers and elders, and all its subordinate meetings, had been dropped for some time. After a discussion of nearly four hours, the clerk made a minute that the report of the committee had "*given the meeting very general satisfaction.*" This was rather too much. A number resisted it firmly, who had been ready enough the last year to join the popular cry against abolitionists. The result was the appointment of a new committee, to visit Green Plain Quarterly meeting, to "encourage them to be more guarded in future, and report next year." On this committee were placed a number of Friends, who had openly condemned the proceedings against the members of Green Plain.

When the minutes were read of the Meeting for Sufferings, (representing the Yearly meeting in its recess,) it appeared that body had been searching old records, and found a document issued in London, in 1667, against certain people in that day called "ranters." It was prepared in Ellis Hooke's chamber, signed by William Penn, Thomas Ellwood, and a number of other Friends. To this paper the Indiana Meeting for Sufferings prefixed a few lines, applying it to the abolitionists in their own society. With this appendage, it was printed, and sent down to all the Quarterly meetings. One meeting did not read it, for want of time; another arrested it until the action of the Yearly meeting could be had upon it. The same meeting that prepared this singular document, also addressed a few lines to slaveholders, which, for the credit of the Society, we trust will never be seen by those for whom it was intended.

Those who had never before been known to sympathize with the abolitionists, were now the first to speak in most emphatic condemnation of the whole proceedings. This led to a long and agitating discussion, during which many wholesome truths were plainly spoken. Some thought the Meeting for Sufferings ought to refund the money they had spent in printing these weak, and ill-advised documents. An effort was made to dispense with a meeting for sufferings for the ensuing year; so many seemed to think that body inflicted sufferings on the Society, instead of redressing them, as its name implied. This motion, though strongly supported, was overruled, and a new committee was appointed. The clerk, however, made a minute that the proceedings of that body were "*very generally satisfactory.*" So prone are men to cry "peace, peace," when there is no peace. But in this case, the hypocrisy was rather too glaring to be endured. One of their own party exclaimed, "That minute will never do; for it is evident that a great part of the meeting is dissatisfied." After considerable debate, it was finally resolved to record merely that "the minutes of the Meeting for Sufferings were read;" and thus dismiss the subject.

The public meeting for worship is described as having been what Friends call a "memorable opportunity." The doctrines of Christ were powerfully preached; he who ate with publicans and sinners; who exhorted his followers to open the prison doors, and let the oppressed go free; and who saw nothing in these duties incompatible with keeping "unspotted from the world."

A committee was appointed to visit Blue river Quarterly meeting, and all the subordinate branches of the Yearly meeting, if the way should open. Three Friends who signed the Disclaimer were members of this committee.

The "orthodox" Yearly meeting of Indiana, one of the largest in this country, was held the following week. To all appearance, their condition is still more disturbed than the one we have described. *Their* meeting for sufferings had likewise issued certain *healing* epistles, bearing pretty hard on such members as were abolitionists, and censuring Joseph Sturge for writing and publishing a letter on abolition, without having first submitted it to the meeting for sufferings. At this Yearly meeting, they proposed to exclude from certain appointments all who were unwilling to conform to the judgment of the body. The aggrieved members asked the use of the meeting-house for a consultation. The request was not refused; but soon after they met, the individual who had care of the building informed them that if they did not withdraw, they would be locked in. They accordingly adjourned to Newport; and there, it is said, that most of two Quarterly meetings, about four hundred in all, concluded to call a general meeting.

Which of these bodies will the Yearly meeting of London acknowledge?

Accounts from Ohio represent the Yearly meeting at Mt. Pleasant as in an unsettled state. The pro-slavery spirit is trying its old game of trampling on conscience, and with the usual result.

It is painful to see a religious body, formerly in the front ranks against slavery, now involved in the same conflict that disgraces other sects; a conflict, which, disguise it as they may, is in reality the death struggle between slavery and freedom.—L. M. C.

MR. TURNBULL, AND THE SLAVE TRADE.

The document on the first page of this paper will give a complete understanding of the praiseworthy course, which has drawn upon this noble man the hatred and resentment of the man-stealers. From these documents, too, may be derived very interesting information of the present state and prospects of the slave trade in the island of Cuba. The determined tone of the letter of the British Minister of Foreign Affairs, in vindication and commendation of Mr. Turnbull, has doubtless been the cause of the late interruption of the slave trade of Cuba. This appears to me to be the best anti-slavery despatch, which has ever proceeded from a British minister. Thousands will look earnestly to see the spirit of this letter carried out in the ensuing measures of the same government, upon this great subject.

It is highly gratifying to learn by Mr. Turnbull's reply to the address of the people at Nassau, that he is prosecuting his invaluable labors with unabated resolution and flattering success. May the strong arm of his government, directed by such intelligence and humanity, soon reach and rescue the wretched victims of Spanish and *American* cupidity and crime. Mr. Turnbull needs no exhortation to perseverance in his arduous and heroic services to the noblest of causes. The good effects of his exertions will not be confined to the immediate objects of his benevolence, but will indirectly extend to the kidnapped of all countries, and every field of anti-slavery labor. It seems impossible to imagine a situation in which a man might treasure up a richer consciousness for the decline of life and the hour of death than that occupied by Mr. Turnbull.—D. L. C.

TRADITION OF OLD TIMES.

Among the unpublished anecdotes of revolutionary times, we have often heard the following. Matthew Lyon was a member of the old Congress, and of course strongly opposed to kings and kaisers. When the question of a national coin was started, Mr. Lyon objected to the eagle, because he was the *king* of birds, and therefore unsuitable for a republic. Judge Thatcher, who was always characterized by good-natured mirthfulness, replied, that it would perhaps be well to take the goose for our emblem; for that animal had nothing majestic in her deportment, nor could her high rank among birds occasion any offense; moreover, the goslings would be very convenient to stamp on the tenpenny pieces and fippenny bits. This caused a great deal of fun, so offensive to Matthew Lyon, that he challenged his facetious opponent. "What arrangements will you make?" inquired the man, who carried the challenge. "None at all," replied Judge Thatcher. "What! are you willing to be called a coward?" "Yes, because I *am* a coward; and he knew it very well, or he never would have challenged me." This turned the laugh upon Lyon, who wisely concluded that there was no use in trying to fight with a man who fired nothing but jokes.

Another member of Congress proposed to abolish the use of the English language, in the newly separated colonies, because it was used by a monarchy. The Greek, he thought, would be far more appropriate for a republic; he therefore proposed to have schools generally established to teach the people the language of Phocion and Plato. Another member replied, by proposing a much shrewder plan. He said as the learning of Greek was an inconvenient process for a whole people, he would recommend to conquer the British, take their language away from them, and make *them* learn Greek.

☞ A box of Almanacs have been sent to James Munroe, care of William Bolles, New London, Ct.

Anti-Slavery Items.

SLAVE CASE.—A case has lately been brought to trial in Philadelphia, which is interesting as involving an important point of constitutional law. John C. Hall, a slaveholder, of Harford county, Md. charged Abraham Munroe, and nine other persons, residing in Newport, Pa. with having prevented the arrest of fugitive slaves, and aided them to escape.

Previous to the jury being sworn, Ovid F. Johnson, Esq. on the part of the plaintiff, arose, and proposed to ask the following question: "Whether any of the jurors had conscientious scruples as to the right of citizens of certain States in the United States to hold negroes in slavery under the Constitution and laws of the United States?"

H. M. Watts, Esq. for the defendant, objected to the question; but the court overruled the objection, and decided that in case any one of the jurors entertained any such conscientious scruples against the holding of slaves, he would have leave to withdraw. One of the jurors (Mr. Sparks) accordingly withdrew.

The plaintiff showed that two men in his employ, named M'Vay and Black, undertook to arrest three of his fugitive slaves, traced to Newport, Pa. They were discovered at the locks, some two or three miles beyond Newport. One of the persons with M'Vay and Black, fired a pistol in the air, which alarmed the negro, named Ben, who was endeavoring to make his escape, and, in a fit of fear, threw himself in the river, and was drowned. The other two negroes were taken back to Newport. By this time some considerable excitement had been raised through the country; a coroner's inquest was demanded on the body of the deceased negro; it was had—the jurors came to the unanimous determination that the negro had been drowned, not shot.

During the night, a crowd gathered round the house where the slave catchers lodged, loudly expressing sympathy for their poor victims, and indignation against the mean and detestable business of slave catching. Black and M'Vay became frightened, and took the fugitives before Justice Monroe, at a late hour in the night. Justice Monroe came to the hotel to subpœna the negroes; he took them out of the possession of Messrs. Black and M'Vay, and then placed them on board of the boat, on their way to the lock.

People in the boat manifested great indignation against the slave catchers, accompanied, it is said, with threats. The crowd around the boat increased, declaring loudly, "You will not be allowed to take these negroes out of town to night." In the confusion, the negroes escaped; by whom aided, it was difficult to tell. Johnson, the slaveholder's lawyer, describes the accused as men of wealth and respectability; and asks whether such men could procure, aid, and abet the escape of negro slaves, in open violation of the spirit and letter of the constitution and laws, without rendering themselves amenable to the laws which they have insulted?

He alluded to the "abolition" question, and glanced at the recent case of Prigg *vs.* the Commonwealth of Pennsylvania. In this case, it was determined under the constitution and laws, that owners of negro slaves, had a perfect right, to come into Pennsylvania, and seize their slaves, as they would seize their horses or cattle.

Mr. M'Vay excused himself for being engaged in such discreditable business, by saying that Mr. Hall, the slaveholder, urged him to take his place, and let him go to Maryland; he having got a little uneasy about his wheat being out, and was apprehensive that some of his other slaves might run off. He said Mr. Black told him it would *be better to say the negroes had stolen some money;* for otherwise, people would n't be likely to help in catching them. It was accordingly stated that they had stolen $700. This is one of the most common tricks of slaveholders and their abettors. If men are none too moral to steal every day the wages of the poor, how can we expect them to be scrupulous about lying?

The whole case turned upon the question, whether there had been any violation of the law of the land, as lately decided by the Supreme Court. We have not yet heard what was the final issue of the affair.

THE CIRCLE SPREADS.—An Anglo-Maltese Anti-Slavery Association has been formed in Malta, to aid the British abolitionists, in the overthrow of slavery and the slave trade throughout the world.

CAPE OF GOOD HOPE.—The *Journal des Debats* (a French paper) gives an account of the discontent and expatriation of the Dutch Boors from the Cape, of their discontent against English laws, and their horror at the *dangerous philanthropy* of the missionaries. To which the Liverpool papers reply:

"The *Journal des Debats* omits the chief cause of the discontent of the Boors, namely, their habit and love of keeping, buying, selling and rearing slaves. A favorite speculation of the Dutch ladies of the Cape was to rear female slaves, in order to sell them to the first wealthy comer from India. This traffic, and the slave system altogether, was put an end to, by the English law; and it would not have been long tolerated by Dutch law, had the Cape remained under the dominion of Holland."

Married,

On the 18th instant, at Carlisle, Pa. by the Rev. Mr. Sprole,—S. H. MULVANY, of Norristown, to Miss MARY MCKIM, of the former place.

On Fifth day, the 20th ult. at Friends' meeting, in Solebury, WILLIAM LLOYD, of Newtown, Tp. Bucks county, Pa. to MERCY ELY, of Lambærtsville, N. J. formerly of Solebury, Bucks county. Conducted on strictly temperance and anti-slavery principles.

Died.

On the morning of October 14th, 1842, MOSES H. LEONARD. Few men were so endeared to all who associated with him. His aim seemed to be in all things to honor God, and promote the welfare of his fellow-men. His deportment, being characterized by kindness, justice, and due respect to every situation or grade in life, he was beloved in return by all who knew him. His sympathy for the slave led him to forsake a pro-slavery church, and a pro-slavery political party. In all matters of principle, he was conscientiously scrupulous.

May his bereaved family be enabled to bear this severe dispensation with submission to the will of Heaven. May prayers ascend for her who shared the joys and sorrows of his earthly pilgrimage, and for the children to whom he taught the principles of Christ with the first dawn of reason. They will have the heartfelt sympathy of a large circle of friends, by whom this loss will be deeply felt.

In Boston, JAMES HOLLY GARRISON, only brother of William L. Garrison.

At Philadelphia, 10th month, 12th, THOMAS PARKER, of Philadelphia, aged 51.

On the First-day morning, 23d of 10th month, at Manhasset, N. Y. TEMPERANCE MOTT, wife of Henry Mott, in the 58th year of her age. She was a kind friend to the helpless and oppressed, and obeyed her Father's summons in peaceful resignation.

THE ONE HUNDRED DOLLAR PLAN.

The following Resolution was unanimously passed at the late Annual Meeting:

Resolved, That a "ONE HUNDRED DOLLAR" Subscription List be commenced, and that Individuals, Parties, Societies, and Towns, be earnestly requested to be parties thereto.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE HUNDRED DOLLAR RECEIPTS, distinct from the Treasurer's usual account.

Amount previously acknowledged, $5,700

TREASURER'S RECEIPTS

For the week ending 10th mo. (October) 25th.

Received for the Standard.—The following persons have each paid $2:—William McGeorge, Poughkeepsie; Joseph Worth, Starksboro, Vt.; Sarah Allen, Woonsocket, R. I.; Isaac Pendleton, Oxford, Chenango county, N. Y.; Elijah Boyden, Howard's Valley, Ct.; Elias Sharp, North Windham, Ct.; Priscilla Stearns, Worcester, Mass.; Almira Seymour, Frankfort, Me.; Avis Hazard, Nantucket; John Alsop, Lavanna, Cayuga county, N. Y.; Hiram Gillett, Cortlandville, N. Y.; Isaac Steer, Colerain, Belmont county, Ohio; Elizabeth Newport, do.; Joshua Millhouse, do.; Charles Wright, do.; Samuel B. Kinsey, Mt. Pleasant, Ohio; Lydia Ann Kirk, and Sarah Warrell, Smithfield, Jefferson county, Ohio; Susanna Hanna, Cadiz, Harrison county, Ohio; Susanna Robinson, do.; Samuel Stevens, Short Creek, Jefferson county, Ohio; William McClain, Morristown, Belmont county, Ohio; George Garretson, New Lisbon, Ohio; Benjamin Lukins, Martinsburgh, Knox county, Ohio; Mary F. Thomas, New Franklin, Stark county, Ohio; Mary Hanna, Mercer, Mercer county, Pa.; J. Drake, Cooksburgh, Albany county, N. Y.

Caleb Benedict, New Canaan, Ct. $5; C. B. Hamilton, Lyme, N. H. $1; John Clarke, Hampton, Ct. $1 67; S. Davenport, Willimantic, Ct. $1 67; Warren Clarke, do. $1 67; Amos Palmer, do. $1.67; William Weaver, do. 83 cents; Lemuel Munyan, Millville, Mass. $10; Jarius Lincoln, Hingham, Mass. $30; Female Anti-Slavery Society, Andover, Mass. 50 cents; Isaac Saunders, North Scituate, R. I. $1; Peter Cuddeback, Poplar Ridge, Cayuga county, N. Y. $1; James Leys, Peacham, Vt. $1; J. M. Parker, Preble, Cortland county, N. Y. $1; Hannah Waterman, Mt. Pleasant, Ohio, $1 94.

Donations.—Warren Clarke, Willimantic, Ct. 34 cts.; Mr. Wheeler, Hampton, Ct. 25 cts.; Sanford Carey, Windham, Ct. $1; Nancy Eldridge, do. 50 cts.; Sarah Gibbons, Hector, N. Y. $5.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

General Items.

Steamboat Disaster.—The steamboat Eliza, from St. Louis to New Orleans, being crowded by other boats, at a narrow bend of the river, struck on a snag and sunk; cattle, horses, and passengers were carried down with it. The captain's wife leaped overboard with two children; her husband leaped to save her, but only rescued one of the children. Of 100 passengers it is supposed 40 perished.

Texas and Mexico.—It is stated that Mr. Waddy Thompson, minister at Mexico, has received instructions from Mr. Webster by direction of the President, to mediate between these rival governments, and that the American minister at Austin, Texas, has been directed to request the suspension of hostile preparations against Mexico, till the result of Mr. Thompson's mediation is known.—*Philadelphia North American.*

Railroad Accident.—On the 18th, soon after the cars left Ballston Spa, N. Y. the locomotive encountered "a snake's head," which threw it off the track; the baggage and the passenger car followed in quick succession. No harm was done to the locomotive, as it was run against a bank of earth. The three baggage cars were crushed to atoms. The confusion that followed was sickening. One woman screamed that she was killed. Her child, about three years old, was thrown from her arms—quite a number of young ladies, who were in the fourth car, were painfully frightened but not harmed. One gentleman had his leg badly broken.

Mob.—At Raleigh, N. C. a free colored man, named Allen Jones, a blacksmith by trade, who has rendered himself somewhat obnoxious, was forcibly taken from his own house, in the dead of night, by a mob, and so beaten, bruised, and mangled, that doubts are entertained of his recovery.

The North America Burnt!—The British steamship North America, took fire while lying at Long Warf, Boston. The whole interior of the vessel was destroyed, and the engines much injured. The flames spread so rapidly, that one of the crew, confined to his berth by sickness, could with difficulty be rescued alive. The vessel was insured in St. John, for about one fourth of her value.

Shipwreck.—The steamship Merchant, bound from Galveston to New Orleans, sprang aleak on the night of the 3d instant, run ashore on a small island, and soon after went to pieces. On the evening of the 5th, the captain, part of the crew, and 17 passengers, were discovered in a small boat, and picked up. Forty-two persons, totally destitute of clothes and provisions, were left on the island, and it was feared had perished. All the women and children were saved, having remained in the upper cabin, which parted from the hull and was driven ashore. Several barrels of pork, flour, and bread, were also floated ashore, enough to supply the necessities of the sufferers until relief could reach them.

One of the New Orleans papers relates the following melancholy facts:

"Hardly had the too fatal knowledge of our having struck ground broken upon us, when the report of a pistol, then another, was heard from the quarter-deck, quickly followed by the sad information that a young man, a passenger, had shot another one standing near him, and then himself, and lay a lifeless corpse on the deck!

From those who were hanging to the wreck on the weather quarter near him, it is understood that from the first moment of the perilous situation of the boat he had continued in audible prayer, calling on his Maker for mercy and forgiveness. Whether the shooting of the fellow-passenger was accidental, mutually agreed upon, or what, no one near him at the time has the slightest conjecture.

The young man's name, we afterward's ascertained, was Jonah W. Barker, nephew of a gentleman of that name residing in New Orleans. His lifeless remains came on shore on the wreck, and were taken on shore with us when we landed, and interred on the beach. The other person shot, either fell overboard or was washed away—name unknown—the list of passengers on board not having been made previous to the disaster."

Southern Sport.—A late number of the Tennessee Review, states that a bill of indictment had been found against George Smith, John H. Tobb, Loften Duke, James Pearce, and Leroy Brown, for the murder of a slave belonging to a Mr. Miller. They had all got into a drunken spree, and under the influence of liquor, enticed the negro into a loft, and hung him *for fun;* intending to cut him down before life should be extinct. Their drunken frolic was carried too far—the negro died.

We are curious to see whether this crime will meet with any punishment. It will be contrary to all our experience, (and we have watched carefully) if a white man is ever hung, in a slaveholding State, for murdering a slave.

Dueling.—Colonel Webb, who was indicted for fighting a duel with Thomas F. Marshall, has been acquitted on the ground of informality in the indictment. The popular feeling was against his conviction, because the law *had* been allowed to remain a dead letter, while numerous individuals offended against it; and, partly because his indictment was attributed by some to motives of political animosity. It is obviously far wiser to repeal the law against duelling, than to let it remain on the statute book, constantly violated with impunity.

Presence of Mind.—An incident recently happened at Burlington, Vt. which shows what ready expedients an active and decided mind will adopt in cases of emergency. A lady passenger, in attempting to get into the boat, fell into the lake. Mr. Sherman, who was in company with the lady, no sooner saw her perilous situation than he sprang upon the hawser which confined the boat to the wharf, and clinging his feet around it, threw his body downward, seized the lady by the clothes, and in this position sustained her some fifteen or twenty minutes, until a boat was rigged and the lady secured.

Storm.—There has been a dreadful storm in Tallahassee, Florida, prostrating buildings and fences, and filling the roads with trees. It is thought that at least one-fourth of the cotton crop has been destroyed, and that the effects will be disastrous on business.

Longevity.—A most remarkable case of longevity, in cold, rigid New England, is that of John Gilley, of Augusta, Maine, who died a few days since, at the venerable age of 124. He married at the age of 80, a girl of 18 years old, by whom he had ten children; the youngest of whom, at his death, was more than 100 years younger than his father. He was of Irish origin, but a native born citizen of Maine. His hair was a pure silver white; a small lock of which was exhibited to us, a few days since, by a gentleman who had it from his physician. A short time before his death, it turned black. His teeth were perfect, and sound, to within a short period of his death. So remarkable a man was he in his day, that he was a subject of curiosity to all who visited that section of the country where he resided.—The late Doctor Harris was of that number. The late Governor Gore, of this commonwealth, while on a tour to Maine, paid him a visit, and gave him a dollar for every year of his life.—*Boston Transcript.*

Button Business.—This is no small matter. One million four hundred thousand dollars are invested in it; and one million five hundred thousand dollars worth of buttons are said to be sold annually. The manufacture of this one article has given direct employment to two thousand five hundred and eighty souls—there being depended on it, in all, about ten thousand! Yet, but for the tariff, this manufacture would have been stopped.—*Atlas.*

Lynching.—A body of men calling themselves Regulators, committing dreadful atrocities in Warren county, Mo. They recently stopped two travellers, and tying them to trees, flogged them so severely, that their lives are despaired of—one of them has been arrested, and committed for trial. The reason they assign for thus treating harmless wayfarers, is, that they were suspicious looking persons.

Italy.—It is calculated that since the middle ages Italy has spent as much in the erection and repair of churches and monuments, as her whole surface would now sell for.

Gothe.—A correspondent of the Paris Journal de Debats, states that the Governments of Austria, Prussia, Saxony, Bavaria, and of Wertemberg, have concerted to purchase at public expense, the house that Goethe possessed at Weimer, and the rich scientific collections and works of taste that he brought together, for the purpose of forming a National and public Museum, the direction of which should be confined to the German Diet. The heirs of Goethe, in consideration of the noble use that the five governments propose to make of the house, and of the collections, have offered to give them up at the moderate price of 600,000 florins (1,500,000 francs), which is only two-thirds of their estimated value.

NOTICES.

CONVENTIONS IN MIDDLE AND WESTERN NEW-YORK.

The American Anti-Slavery Society will hold Great State Conventions in Middle and Western New-York; at Rochester, on Tuesday, Wednesday, and Thursday, the 15th, 16th, and 17th of November.

At Syracuse, on Tuesday, Wednesday, and Thursday, the 22d, 23d, and 24th of November.

And at Utica, on Tuesday, Wednesday, and Thursday, the 30th of November, and the 1st and 2d of December.

Many of our most able speakers are to be present.—Let there be a rally from every quarter. Efforts will be made to secure gratuitous accommodations for a large number of delegates.

Papers friendly to this cause in Middle and Western New-York, are requested to give this notice a place in their columns.

JOHN A. COLLINS,
Gen. Ag't Am. A. S. Society.

A convention will be holden in Connecticut, on Tuesday and Wednesday, the 15th and 16th of December.

TAKE NOTICE!

County Conventions of the abolitionists in Western New-York will be held in the following places, on and after the 12th of August; to commence at 10 o'clock, A. M.

——— county, ———, Oct. 28, Friday. Hudson, Tucker, Kelley, Douglas, Ferris, Smith, Bostwick, and Weed.

E. D. Hudson, Jacob Ferris, and —— Weed, will lecture in the upper tier of counties, preparatory to the conventions; and J. N. T. Tucker, —— Smith, and N. Bostwick, will lecture in the lower tier of counties, preparatory to the conventions. Abby Kelley and Frederic Douglas will lecture in the places of holding the conventions, preparatory to their being held, and will attend the conventions in both tier of counties.

Letters and papers may be directed to the places where each set of agents will be present at the conventions.

⁂ J. N. T. Tucker will labor for some time in the anti-slavery cause, in the counties of Cayuga, and Oswego. His post office address is Sennet, Cayuga co. N. Y.

NINTH MASSACHUSETTS ANTI-SLAVARY FAIR. ADDRESS.

The undersigned, deeply interested in the anti-slavery cause, and feeling it to be one which will have the warmest support of every good man and woman, have decided to do what they can to condense and make available the good wishes of the community, by holding their Ninth Annual Fair during Christmas week, 1842. It is a laborious and costly undertaking to awaken a nation to the knowledge of its perilous condition by reason of slavery. To do it without stirring up the slaves to bloodshed, without exciting a party rage under the name of philanthropy, and without yielding to opposition;—to do it by the enunciation of sublime truth, and by spreading abroad the knowledge of assured facts; this is the work before us, to which the funds raised by means of the Fair will be devoted. Not a dollar of them will be expended in the labor of making an abolition party or an abolition sect, but in the promulgation among all men of the great forgotten principles of freedom, without which every party and sect in the land are but leading it down to ruin, and without which no man may for a moment flatter himself that he is a patriot or a Christian.

The money raised will be expended in publishing and circulating the ablest writings, and in sustaining the most devoted and able persons who are found sacrificing themselves to this service of freedom.

Millions of people are to be freed, and some will shrink back in alarm at the magnitude of the undertaking. We invite their participation in the work, with the promise of that expansion of soul, in consequence of their labors, which will enable them to feel that this is but a portion of their work on earth. A few there are who say that the emancipation of the slaves of our country is too small and unsatisfactory a labor to engage their attention. We beg them to remember that it was a work worthy of a God to create men free, and therefore it cannot be beneath the attention of any human being to restore men to freedom. To aid the progress of the human race is the greatest and the worthiest object. To aid it effectually involves the use of a multiplicity of means, which, however small in themselves, are not, on that account, the less necessary. The loftiest soul looks noblest in the discharge of the lowliest duties. To those whom fear drives back and self-interest hinders, we present a cause which has power even to make them forget themselves, and to give them courage and nobleness. To those who are spiritless and lifeless for want of some deeply interesting occupation, who are consumed by ennui, and old in heart before their time,—to all who are enjoying prosperity, and to all who are suffering affliction, we present this cause as a blessing, a claim, and a consolation.

There is no class or condition of men or women to whom the call for help in such a cause does not come with commanding energy: and we call on all for aid, in the name of that truth, which has received our best years as its right.

Maria W. Chapman,	Lydia Maria Child,
Eliza F. Meriam,	Emily A. Winslow,
Anne W. Weston,	Mary G. Chapman,
Henrietta Sargent,	Susan Cabot,
Olivia Bowditch,	Marianne Cabot,
Caroline F. Williams,	Abby Southwick,
Catherine Sargent,	Mary Young,
M. A. W. Johnson,	Mary Willey,
Helen E. Garrison,	Louisa Loring,
Eliza Lee Follen,	Ann T. Greene Phillips,
Thankful Southwick,	Hannah Tufts,
Lavinia Hilton,	Mary F. Rogers,
Anna R. Philbrick,	Marian A. Fuller,
Caroline Weston,	Louisa M. Sewall.

TO THE ABOLITIONISTS OF WINDHAM Co. Ct.

Dear Friends:—A county convention will be held at Hampton, commencing on Tuesday, November 1, at 10 o'clock, A. M. Charles C. Burleigh, James Monroe, and other distinguished advocates of humanity will be present.

Business of great importance will come before the meeting; and among other things, arrangements will be made to hold a great STATE CONVENTION some time next month, at which several eloquent and devoted friends of the rights of man from other States will be present.

Let there be a general rally of the tried and true-hearted. Other States are moving forward rapidly in the cause of Freedom, and will Connecticut remain behind? Friends, what say you?

Yesterday, I attended a county meeting at Brooklyn, and was truly rejoiced to meet with the warm-hearted anti-slavery friends, who were there assembled. The meeting was an interesting one, and a spirit was manifested to prosecute with renewed energy, and a re-dedication of heart, the great work of lifting up their brethren and sisters from the deep pit of slavery, into which they have been wickedly thrown.

Sophia L. Little was present, and opened her mouth for the dumb, most emphatically and effectually. If we had a few more such women in Connecticut, I trust the public sentiment of that State would be speedily regenerated.

J. C. HATHAWAY.

RHODE ISLAND STATE A. S. SOCIETY.

The seventh annual meeting of the Rhode Island State Anti-Slavery Society will be holden at Providence, commencing on Wednesday, Nov. 16th, at 10 o'clock, A. M. It is hoped there will be a full attendance of abolitionists from all parts of the State. Several friends from abroad are expected to be with us, and the meeting will doubtless be one of much interest.

GEO. L. CLARKE, *Cor. Sec.*

N. B. The attention of abolitionists is particularly called to the notice which follows, of the *Ladies' Fair*, to be held at the time of the annual meeting.

The anti-slavery women of Providence, who are engaged in preparations for the State Fair, would take this occasion to remind the country friends, that the sale will take place at the time of the annual meeting. They are affectionately invited to participate in the labors and enjoyments of the occasion, and to accept the assurance that they will be cordially welcomed to our hospitality during the anniversary week. Those who are to furnish tables, are requested to be in the city on *Tuesday*, and to stop at FRANKLIN HALL, where the sale will be held, and where they will find friends in readiness to receive them. It is desirable that a plentiful refreshment table should be provided, and we look to our country friends for whatever offerings they may be pleased to bestow, in the form of fruits, vegetables, meats, &c. Articles of this description may be left at the anti-slavery rooms, 14 1-2 Westminster street, at any time previous to the meeting.

UNION FREE PRODUCE SOCIETY.

An adjourned meeting of the Union Free Produce Society, will be held in Oxford (Friends) meeting-house, on First-day, 23d inst. at 2 o'clock, P. M. Those friendly and unfriendly to the cause, are respectfully invited to attend.

BENJAMIN KENT, *Rec. Sec.*

The stated meeting of the managers of the above society will be held the 4th First-days, in the 11th and 5th months, at 2 o'clock. P. M.

Poetry.

From the Lowell Offering for October.

FACTORY BLOSSOMS FOR QUEEN VICTORIA.

Lady, accept the humble flowers,
Which now I tender thee;
They bloomed not in Parnassian bowers,
Nor on some classic tree.

Amid the granite rocks they grew
Of a far-distant land;
Ne'er were they bathed in Grecian dew,
Or watched by sylphic hand.

This claims no place amid the wreaths
Which often strew thy way;
Simple the fragrance which it breathes,
A factory girl's bouquet.

But deem me not, when it meets your sight,
Wanting in courtesy—
This stubborn Yankee pen wont write,
YOUR GRACIOUS MAJESTY.

And yet thy throne I've ever deemed
A nucleus of light;
All earthly grandeur to me seemed
Around thee clustering bright.

I've marked thy course since I was told,
That, 'neath old England's sky,
A princess dwelt, about as old,
Or nearly so, as I.

For, in my childhood's days, I loved
To hear of kings and queens;
My infant fancy quickly moved
At grand and novel scenes.

I marked the pageant, long and proud,
When thou, in dazzling sheen,
Surrounded by a brilliant crowd,
Wert *crowned* Britannia's queen.

And, lady, never, since that hour,
Could I forget that queen;
But ah, in all of regal power,
The woman's seldom seen.

I read of those by wrongs oppressed
Beneath a woman's sway:
Lady, could not thy kind behest
Change their sad lot? Oh, say!

Methinks *thou* art not ruler there;
I see the *statesman's* guile;
In all that speaks of regal care,
There's *diplomatic* wile.

Smile not, as at some maniac's word,
Though speech like mine be strange;
Advice, I know, is seldom heard
Where supple courtiers range.

But I would have thee change thy state—
Courts should such change allow;
And, lady, what might *once* be great,
May not be greatness *now*.

There's better far than pomp or state
To claim a sovereign's care—
Goodness should always make her great,
And *kindness* makes her fair.

Let oft thy words repeated be—
Traced once in lines of light—
"Speak to me not of *policy*,
But tell me, is it *right?*"

Kneel oft, and beg the boon of Heaven,
For which the wise king sought;
Wisdom, in being asked, is given—
Blessing with prayer is fraught.

Oft think of those, the poor and vile,
Whom misery leads to crime;
Of those who live for ceaseless toil,
And spend for thee life's prime;

Of those to whom their tears are drink—
From misery's cup they're fed;
Mother, look on *thy* babes, and think,
If *they* should cry for bread.

Oh, use for *these* thy sceptre well,
For these let laws be made,
And future lands and times shall tell,
"'Twas thus Victoria swayed."

And thou hast won the brightest fame,
When all shall say, with smiles,
And blessings on Victoria's name,
"A *woman* rules the isles."

TRUTH AND FALSEHOOD.

Error is a hardy plant; it flourisheth in every soil;
In the heart of the wise and good, alike with the wicked and foolish:
For there is no error so crooked, but hath in it some lines of truth;
Nor is any poison so deadly, that it serveth not some wholesome use;
And the just man, enamored of the right, is blinded by the speciousness of wrong;
And the prudent, perceiving an advantage, is content to overlook the harm.
On all things created remaineth the half-effaced signature of God;
Somewhat of fair and good, though blotted by the finger of corruption:
And if error cometh in like a flood, it mixeth with streams of truth;
And the Adversary loveth to have it so—for thereby many are decoyed.
Providence is dark in its permissions; yet one day, when all is known,
The universe of reason shall acknowledge how just and good were they;
For the wise man leaneth on his wisdom, and the righteous trusteth to his righteousness,
And those who thirst for independence, are suffered to drink of disappointment.
Wherefore?—to prove and humble them; and to teach the idolators of truth,
That it is but the ladder unto Him, on whom only they should trust.
There is truth in the wildest scheme that imaginative heat hath engendered;
And a man may gather somewhat from the crudest theories of fancy.
The alchemist laboreth in folly, but catcheth chance gleams of wisdom,
And findeth out many inventions, though his crucible breed not gold.
The sinner toying with witchcraft, thinketh to delude his fellows;
But there *be* very spirits of evil; and what if they *come* at his bidding?
Verily, there is nothing so true, that the damps of error have not warped it.
Verily, there is nothing so false, that a sparkle of truth is not in it.
For the enemy, the father of lies, the giant Upas of creation,
Whose deadly shade hath blasted this once green garden of the Lord,
Can but *pervert the good*, but may not *create the evil.*
He destroyeth, but cannot build; for he is not antagonist deity.
Proverbial Philosophy.

These moralists could act and comprehend:
They knew how genuine glory was put on;
Taught us how rightfully a nation shone
In splendor: what strength was, that would not bend
But in magnanimous meekness.
Nor hath that moral good been *vainly* sought;
For in their magnanimity and fame
Powers have they left, an impulse, and a claim
Which neither can be overturned nor bought.
Wordsworth.

Miscellany.

From Blackwood for October.

FALL OF THE ROMAN EMPIRE OCCASIONED BY SLAVERY.

In our remarks on Michelet's History of France, we begin, as is customary, at the beginning. Gaul was a Roman province before it became the kingdom of France; and we must assist at the transformation.

In speaking—says M. Guizot, in a passage quoted by Michelet—in speaking of that invasion which overthrew the Western empire, we often hear such expressions used as the *inundation* of barbarians sweeping all before it—a sort of human deluge, carrying away all the monuments of civilization.—Such expressions deceive us, as to the true nature of the event. No great and sudden disaster overthrew the Roman empire; nor did its laws and civilization die this violent death. A number of invasions—partial, successive—of men banded together for predatory excursion, more frequently than of armies raised for territorial conquest—these wore down the strength, wasted, and finally destroyed the Roman empire in the West. It was thus, more especially, that Gaul was conquered. No mortal blow was ever struck, but a general insecurity of life and property for a long time afflicted the province; no part of the country was safe; no one knew whose land, whose village, would be next laid waste; communication from one town to another was cut off, or rendered dangerous; the organization of society was assailed, impeded in its action, broken up, destroyed. There was a dissolution, gradual, but irreparable, of the vast body of the State—its repeated wounds healed not; but limb after limb suffered mortification, paralysis, and decay. The masters of the Roman world found it impossible to hold together, to keep in systematic action their mutilated empire; they were compelled to relinquish those parts which had as yet been spared by the invader; from a great part of Gaul, and from Great Britain, the imperial administration deliberately withdrew, leaving the territory to be divided, or contested for, amongst the rival hordes of barbarians.

If such be the true character of the event, how can the success of the barbarian be accounted for? how came the *empire* to fall under a series of invasions nothing comparable to those which the *republic* sustained? Shall we attribute the weakness of the empire to the vices of the imperial government? But an imperial government is, at all events, well calculated for the purposes of war; and the provinces were more wisely and justly governed under the sway of an autocrat, than under those prefects which the senate annually sent forth, and whose great anxiety was to enrich themselves, before their successors drove them from the field. The worst of the emperors were often exceedingly popular and beloved in the provinces. Rome itself being a theatre large enough for the practice of all their vices and their tyranny. Jurisprudence, and the administration of the civil law, continued in a steady course of improvement. It was an internal evil certainly that destroyed the empire; but not one of a *political* nature—it was a *social* malady—one which lay in the very organization of society—one which no administrative power could reach—it was the system which committed the cultivation of the soil, and other branches of manual industry, to the hands of the slave—it was this that, like a slow poison in the constitution, withered up the strength of the Roman empire.

When Rome made her vast conquests, she brought in, from every part of the world, troops of captives. With these, the rich patricians cultivated their enormous estates; the race of small proprietors, and of free husbandmen, became extinct; and the nobles committed their extended fields and their vast tracts of pasture, to the care of these imported slaves.—Throughout the empire, the land was generally cultivated by slaves, or by agricultural laborers bound to the soil, and but one degree removed from slavery; arts and manufactures were practised by the slave; the industry of a country, in which consists the wealth of a country, was entrusted to the energy of the slave.

Doubtless there were other causes operating to the destruction of the Roman empire; but all other causes, without this, are insufficient to explain the fact, that so noble a province as Gaul—under the sway of a civilized and military power—was allowed to be pillaged and conquered piece-meal by hordes of barbarians; while this one cause seems sufficient, of itself, to account for such a lamentable result. For note how insidious and complete was the mischief that it wrought. As its first consequence, there was no free peasantry to rise on the emergency to repel an invader—no patriot bands could be called together—no militia, no guerilla warfare; all must depend on the paid and disciplined troops of the emperor. While, indeed, the revenue of the emperor was sufficient to the demand made upon it, this was not of vital importance. Of good soldiers, there was no lack, so they could be paid for. Rome could subsidize its invaders to protect it from invasion. Those large-handed robbers, those men of giant bulk, who came stalking out of fields and forests (they had no patience to cultivate) were willing enough to feed and fight (they were equal pleasures) at the empire's expense. But the second consequence of this false and vicious system, was even more disastrous than the first. An industry committed to slaves—divorced from the spirit of competition—converted to a disgrace—stationary at the best, with no principle of advancement, no elasticity to recover itself from depressing circumstance—could not supply the *revenue* for the support of that immense mercenary force which the weakness of a slave population rendered necessary. The burden of taxation absolutely crushed the people. Year after year that burden was imposed upon resources which were year after year declining under its pressure. The taxation impoverished, till in some places it actually depopulated, the province.

Slavery was not, of course, peculiar to the Roman empire; nor is this the only empire which has sunk under the slow curse it entails. It was the system prevailing throughout the old world; apparently the first and inevitable result of war and conquest. *It was a natural and egregious blunder of human selfishness.* A community of men thought it the most rapid and certain method of enriching themselves to conquer other men, take them captive, and make them work for them. But wealth is, after all, the product of human industry reducing to subjection the powers of nature; *it is nature, not man, that we must conquer;* and nature yields reluctantly and grudgingly to dishonorable toil, and labor, that the scourge impels. She loves not to surrender to hands that the fetter has marked. And therefore, in addition to the suffering of the human being, compulsion, and the prison-house, and labor, (which, in every sense, is man's best friend,) converted to a degradation—*besides all this, there is a gross blunder made in the attainment of national wealth.* The great proprietor, whether patrician, or bashaw, or noble, is content enough, and finds that all goes well; but the community, as a whole, becomes impoverished; its industry, the source of everything, is relaxed, unhonored; sloth and corruption are fostered, its fictitious strength decays, its civilization must kiss the dust.

Interrogate those gigantic ruins in the East—Thebes, and Egypt, and Palmyra—they will teach the same lesson. Enslaved multitudes raised the temple, the palace, the pyramid; and, melting away at the base of the structures they had reared, left their work to the inheritance of the desert. The slow sand gained on their labors.

These yield a silent testimony: in the history of Rome, we have loud evidence of the operation of this pernicious system. Nothing can speak more plainly than the description we have of the distresses of the province of Gaul, owing to the demands of *a craving exchequer, and that at a time when no peculiar tyranny is complained of.* When the census was to be taken, says Lactantius, a father of the church, in order to fix on each person or family the due amount of contribution, such was the lamentation, such the general distress, one would have thought there was an invading army, or a town taken by assault. But in vain, he adds, did the officers exaggerate the value of everything, in order to lay on it the greater tax—in vain did they add to the years of infancy, and take from those of old age, that they might increase the number of such as were liable to the tribute; the men, indeed, could suffer and could starve, but they could no longer pay. The fields were deserted, or were strewed with the sick and the dying. The tax, in all its exorbitancy, was imposed, but there was nothing left to pay it but the dead!

Nor did the wealthy inhabitants of the Gaulish towns escape the unwonted pressure of this financial distress. The magistrates, the *curiales*, were made responsible, in the first instance, for the tax imposed upon the whole province. They were called upon to pay the entire contribution into the imperial exchequer, and take upon themselves the collection of it. Now, the magistrates of the great cities of Gaul occupied a very honorable position; much power was necessarily thrown into their hands; and the emperors were, in general, solicitous to maintain the honor and efficiency of this body of men. But this one charge of collecting the revenue was so oppressive, and rendered them so odious to their fellow-countrymen, that there was the greatest anxiety to escape from office. The highest, or senatorial rank, men who generally resided in their villas, were exempted; the class next in order, were those oppressed by these civic honors; and they had recourse to all manner of pretexts and expedients to escape from them. The code is full of decisions pronounced against such pretexts, and compelling men to assume these municipal functions. Some were known to take flight and conceal themselves in the garb of slaves, in order to avoid these intolerable honors. There is a *novel*—that is, a decree of the emperor—which ordains, "that if any bailiff of an estate (to use a free translation) should receive such runaway burgess or common council-man, and not render him up to the town to which he belonged, such bailiff, if a freeman, should be degraded and sentenced to labor; and, if a slave, should be beaten to death." What shall we say of the state of society where there was a law punishing with death any one who should harbor a citizen seeking a refuge among slaves, from the honors of the magistracy!

In the mixture of good and evil which accrued to mankind from the overthrow of the Roman empire, we must set down first, and pre-eminently among its good results, that it led to the abolition of this system of slavery. It seems that nothing less than a re-construction of society—a complete beginning again—could get rid of an evil so incorporated into the civilization of olden times. We sometimes hear this result attributed at once and simply to Christianity. There has been no good done, in which that religion has not had its share—there is no good result, to which it ought not to lead; but assuredly the preaching of Christianity did not itself effect this reformation. The city of Antioch was one of the greatest, and perhaps the most Christian city of the empire. Its opulent inhabitants retained their slaves with as little scruple of conscience, under the preaching of their excellent bishop, St. Chrysostom, as when the priest of Apollo led forth the youth of the city, in riotous assembly, to the voluptuous groves of Daphne. He who would note the true era of the downfall of slavery, must, in our opinion, keep his eye upon the rising *communes*, on the new municipalities, which, over all feudal Europe, struggled into existence and power against their disorderly oppressors. In these communes, or free burghs, society began afresh, and entered on a new track. The citizens, who were here struggling for independence, and the benefit of equal laws, were not in the condition to *have* slaves; what they contended for was, the *liberty to work with their own hands, and enjoy the produce of their own labor.* When they had triumphed, the industry of the towns was seen to be in the hands of freemen; the labors of the loom and the forge were transferred to workmen proud of their social position, and resolved to maintain it. The Flemish weaver had his sword hanging at his loom. Thus a new model of society was given. It was soon felt that the industry of the fields, also—that the labor of the husbandman—ought to be manumitted. Nor was discontent idle among the peasantry. The preaching of Christianity, operating on this state of things, and strongly aided, on one occasion, by the general belief that the world was coming to an end, completed and sanctioned the happy revolution.

THE DRUNKARD'S BIBLE.

"Mr. President," said a short, stout man, with a good-humored countenance, and a florid complexion, rising as the last speaker took his seat,—"I have been a tavern-keeper."

At this announcement there was a movement through the whole room, and an expression of increased interest.

"Yes, Mr. President," he went on, "I have been a tavern-keeper, and many a glass have I sold to you and to the secretary there, and to dozens of others that I see here"—glancing round upon the company.

"That's a fact," broke in the president, "many a gin-toddy and brandy punch, have I taken at your bar. But times are changed now, and we have begun to carry the war right into the enemy's camp. And our war has not been unsuccessful, for we have taken prisoner one of the rum-seller's bravest generals! But go on, friend W——, let us have your experience."

"As to my experience, Mr. President," the ex-tavern-keeper resumed, "in rum-selling and rum-drinking—for I have done a good deal of both in my day—that would be rather too long a story to tell to-night, and one that I had much rather forget than relate. It makes me tremble and sick at heart, whenever I look back on the evil I have done. I therefore usually look a-head, with the hope of doing some good to my fellow-men.

"But there is one incident that I will relate. For the last five years, a hard-working mechanic, with a wife and several small children, came regularly, almost every night, to my tavern, and spent the evening in the bar-room. He came to drink, of course; and many a dollar of his hard earnings went into my till. At last he became a perfect sot—working scarcely one-fourth of the time, and spending all he earned in liquor. His poor wife had to take in washing, to support herself and children, while he spent his time, and the little he could earn, at my bar. But his appetite for liquor was so strong, that his week's earnings were usually all gone by Tuesday or Wednesday, and then I had to chalk up a score against him, to be paid off when Saturday night came. The score gradually increased, until it amounted to three or four dollars, over his regular Saturday night's pay, when I refused to sell him any more liquor until it was settled. On the day after I had refused to sell him, he came in with a neat mourning breast-pin, enclosing some hair—no doubt, I thought—of a deceased relative. This he offered in payment for what he owed. I accepted it, for the pin I saw at once was worth double the amount of my bill. I did not think, or indeed care about the question, whether he was the owner or not; I wanted my own, and in my selfish eagerness to get my own, I hesitated not to take a little more than my own.

"I laid the breast-pin away, and all things went on smoothly for a while. But he gradually got behind again, and again I cut off the supply of liquor. This time he brought me a pair of brass andirons and a pair of brass candlesticks. I took them, and wiped off the score against him. At last he brought a large family bible, and I took that too—thinking, no doubt, I could sell it for something.

"On the Sunday afterwards, having nothing to do—for I used to shut up my bar on Sunday, thinking it was not *respectable* to sell liquor on that day—I opened this poor drunkard's family Bible, scarcely thinking of what I was doing. The first place that I turned to was the family record. There it was stated that on a certain day he had been married to Emily ———. I had known Emily, when I was a young man, very well, and had once thought seriously of offering myself to her in marriage. I remembered her happy, young face, and suddenly seemed to hear the tone of her merry laughter.

"Poor creature!" I sighed involuntarily, as a thought of her present condition crossed my mind—and then, with no pleasant feelings, I turned over the next leaf. There was the record of the birth of four children; the last had been made recently, and was in the mother's hand.

"I never had such a strange feeling as now came over me. I felt that I had no business with this book. But I tried to stifle my feelings, and I turned over several leaves quickly. I suffered my eyes to rest upon an open page; these words arrested my attention:

"'Wine is a mocker, strong drink is raging; whoso is deceived thereby is not wise.'

"This was just the subject that, under the feelings I then had, I wished to avoid, and so I referred to another place. There I read—

"'Who hath wo? Who hath sorrow? Who hath wounds? Who hath babbling? Who hath redness of eyes? They that tarry long at the wine. At last it biteth like a serpent, it stingeth like an adder.'

"I felt like throwing the book from me. But once more I turned the leaves, and my eyes rested upon these words:

"'Wo unto him who giveth his neighbor drink; that puttest the bottle to him and makest him drunken.'

"I closed the book suddenly, and then threw it down. Then for half an hour I paced the room backwards and forwards in a state of mind, such as I never before experienced. I had become painfully conscious of the direful evils resulting from intemperance, and still more painfully conscious, that I had been a willing instrument in the spread of these evils. I cannot tell how much I suffered during that day and night, nor describe the fearful conflict that took place in my mind, between the selfish love of the gains of my calling, and the plain dictates of truth and humanity. It was about 9 o'clock, I think, on that evening, that I opened the drunkard's Bible again, with a kind of despairing hope that I might find something to direct me. I opened at the Psalms, and read two or three chapters. As I read on, without finding anything that seemed to apply directly to my case, I felt an increasing desire to abandon my calling, because it was injurious to my fellow-men. After I had read the Bible, I retired to my bed, but could not sleep. I am sure that during that night I thought of every drunken man to whom I had sold liquor, and of all their beggared families. In the brief sleep that I obtained, I dreamed that I saw a long lot of tottering drunkards, with their wives and children in rags. And a loud voice said, "who hath done this?"

The answer, in a still louder voice, directed, I felt, to me, smote upon my ear like a peal of thunder—

"Thou art the man!"

"From this troubled slumber I awoke to sleep no more that night. In the morning, the last and most powerful conflict came. The question to be decided, was—

"Shall I open my tavern, or at once abandon the dreadful traffic in liquid poison?

"Happily, I decided never to put to any man's lips the cup of confusion. My next step was to turn the spigot of every keg, of every barrel of spirits, wine, beer, or cider, and let the contents escape on the floor. My bottles and decanters were likewise emptied. Then I came and signed your total abstinence pledge, and what is better, never rested until I had persuaded the man whose Bible had been of so much use to me, to sign the pledge likewise. And now, Mr. President, I am keeping, at my old stand, a temperance grocery, and am making restitution as fast as possible. There are at least half a dozen families that my tavern helped to make poor and wretched, to whom I furnish a small quantity of groceries every week, in many cases equal to the amount that used to be spent at my bar, for liquor. Four of my oldest and best customers have already signed the pledge by my persuasion, and I am not going to rest until every man that I helped to ruin, is restored to himself, his family, and society.

A round of hearty applause followed his address, and then another of the reformed drinkers took the floor.

From the Disciple.

SECT IN HEAVEN.

We meet the following *supposition* of it, by a Mohegan Indian, in the *Oberlin Evangelist.* That paper, remarking upon it, says: "If the conduct of sectarians here, is an earnest of what their enjoyment will be hereafter, they will indeed have a scanty place—if God should treat them in heaven, as they treat their brethren on earth, heaven would afford them very little liberty or enjoyment." Is *Oberlin* sectarian?—the "Evangelist"? the "Institute"? the Church there? Is "loving the Lord Jesus in sincerity the sufficient and only test there? If so, we love Oberlin better than ever. If not, "physician heal thyself." But hear the Indian:

"Supposing you get to heaven, the Lord Jesus ask you who you be: you say, you are a Presbyterian. Then he say, you sit there on that little seat, and there you stay; don't you go any where else; keep your place. Another come to heaven: He ask, who are you? He say, I am a Baptist. Then you sit there on that little narrow seat; let no one set nor eat with you, nor come near you. Have all your seat to yourself; keep all your singing and rejoicing to yourself. Another come. He say, who are you? He say, I am a Methodist. Then he say, you sit in that corner, and let one stand and keep all away that do not make as much noise as you do in your worship. Another come. He say, who are you? He answer I am a Quaker. Then Christ say, you sit way out yonder, alone, that the noisy ones may not disturb you, while you worship by thinking, without singing, bowing, looking joyful, or joining with any others who come to speak of my goodness, or talk of my power. After all these, by and by, Indian come. The Lord Jesus ask him who he be; he say, I love one Lord Jesus with all my heart and soul, and love all who love him in sincerity. Then the Lord Jesus say to him, you may sit where you please, eat where you please, and what you please; enjoy all the liberty of heaven, and not be confined to any seat."

HOW TO CURE THE BITE OF A RATTLESNAKE.

As this is the season of the year when accidents frequently happen from the bite of Rattlesnakes and other venomous serpents, it may not be amiss to offer a few remarks in regard to the cure of them.

In the first place when a person is bitten, a crucial incision should be made with some sharp instrument over the wound, and the poison should be withdrawn by applying the mouth to the wound. This may be done with safety, for the poison only acts by absorption. In the next place, an alkali should be applied. Ammonia or hartshorn is the best, and if this is not at hand, a strong solution of potash or saleratus should be applied, keeping the wound constantly wet with it.

The virus or poison appears to be acid, and is decomposed by an alkali. This should be applied as soon as possible, in order that the poison may be decomposed before being absorbed.

Ammonia should also be taken internally, in doses of ten drops of the aqua ammonia or spirits of hartshorn, in water, or from ten to twenty grains of the carbonate, or salts of hartshorn disolved in water.

If this mode of treatment should be immediately put in practice, in every instance, very few deaths would ensue, and in most cases but little inconvenience would result from snake bites.

Medical aid should be procured as soon as possible, but in no instance, when a person is bitten, should the cure be delayed if medical aid is not at hand; for time in such a case is everything.

Any person can perform the cure by merely sucking the principal part of the poison from the wound, and neutralizing what may remain by means of alkalis.

Sweet oil has been recommended as an effectual remedy, to be applied to the wound and taken internally; but its effects are doubtful. It may be used when the other remedies cannot be readily procured.—*Jonesville (Mich.) Expositor.*

PLAIN SPEAKING IN LOVE MATTERS.

The simple and earnest character of Dr. Doddridge is well illustrated in a letter to his mistress, of which the following is a portion:

Madam—I have so little opportunity of conversing with you alone, that I am forced to take this method of expressing my concern, and, indeed, my amazement, at what has just passed between us. I know you to be a lady of admirable good sense, and I wish you would find out the consistency of your behaviour yesterday and to-day. Yesterday you assured me that you loved me as well as I did you, which you know is to a very uncommon degree; and that it grieved you that you had given me so much uneasiness; adding you will take care to avoid it for the time to come. To-day you have been telling me, that you could not bear the thought of not being so rich as your sister; that you do not know why you may not expect a good man, with a good estate!

I leave you to judge whether it be possible I should hear this remark without uneasiness. And if it were not, whether it were fit for you to make it. Consider, madam, I am a rational creature; and though too much transported with love, yet blessed be God, not absolutely distracted! How, then, do you imagine I can put my confidence in the assurances you give me of your love, when you are so continually contradicting them? For do you not contradict them when you talk of discarding me for the sake of money?

IDLE DAUGHTERS.

It is, says Mrs. Ellis, a most painful spectacle in families, where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their drawing, their music, their fancy-work, and their reading; beguiling themselves of the lapse of hours, days, and weeks, and never dreaming of their responsibilities; but as a necessary consequence of the neglect of duty, growing weary of their useless lives, laying hold of every newly-invented stimulant to rouse their drooping energies, and blaming their fate, when they dare not blame their God, for having placed them where they are.

These individuals will often tell you, with an air of affected compassion—for who can believe it real? that "poor, dear mamma is working herself to death." Yet, no sooner do you propose that they should assist her, than they declare she is quite in her element—in short, that she would never be happy if she had only half as much to do.

SINGULAR CLOCK.

M. Schwilgue has recently completed the astronomical clock for the cathedral of Strasburg, to the repair of which he has devoted himself with an indefatigable assiduity for the last four years.

It was to be finished about the end of September, and its inauguration will make a part of the festivals which take place at the scientific Congress. Every one who has been allowed to penetrate into the sanctuary of M. Schwilgue's labors, agree in saying, that it will be an admirable piece of workmanship, and in its whole and its parts will form one of the wonders of modern Europe. The revolutions of the sun, the moon, and the planets, figure there with scientific precision, and the most ingenious mechanism gives motion at the appointed time to the different figures.

Seven figures represent the seven days in a week; each appears in turn, and occupies a particular place, according to the hour of the day. The four ages strike the quarters, and the hideous skeleton, Death, employs himself in striking the hours. At noon, the twelve apostles come in succession to bow before the figure of Jesus Christ, who gives them his blessing. And finally at the same hour, the cock raises his wings three times, and three times makes the vaults of the cathedral resound with his crowing.

SINGULAR FACT.

Captain Archer Lopes, of the Maryland Cadets, owns a fine mocking bird, notorious in Court-House lane for his magnificent song. It is a fact singular and interesting, that this bird sang gloriously upon the day the cadets departed; yet, although the attentions of the captain's servant have been constant and regular, and the bird has been well cared for by the captain's friends, with whom it is a favorite, it has not sung a single note during the whole period of the absence of his own proper master. It seems dissatisfied and uneasy, and pines with constant watchfulness; the face that it has been wont to see, the voice that has cheered it with many praises, and the hand that has kindly ministered to its wants, are absent, and the song is hushed in the poor bird's regrets.—*Baltimore Sun.*

WISE SAYINGS.

THE TRUE PRIEST.—The true priest of the Highest is he who strives to awaken the sleeping germ of a better humanity, to enkindle the love for the lofty, to transform the meaner into a nobler life, to reconcile the children of the earth to the heaven which is theirs, and to hold the balance against the stupid devotion of the age to mere material good. This is that higher priesthood which reveals the depths of spiritual mysteries, and whose voice comes down from the kingdom of God; this is the source of all visions and prophesyings, of all holy works and inspired words which are scattered abroad, as if at random, that the apt spirit may receive them, and may bring forth fruit.—*Schleirmacher.*

THE HEART.—The little I have seen of the world, and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy; the feverish inquietude of hope and fear;—the pressure of want; the desertion of friends; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within—health gone—happiness gone—even hope, that remains the longest, gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came.—*Longfellow.*

THE DUTY OF SOCIETY.—The grand end of society is to place within the reach of all its members the means of improvement, of elevation, of the true happiness of man. There is a higher duty than to build alms-houses for the poor, and that is to save men from being degraded in the blighting influence of an alms-house. Man has a right to something more than bread to keep him from starving. He has a right to the aids and encouragements and culture, by which he may fulfill the destiny of a man; and until society is brought to recognize and reverence this, it will continue to groan under its present miseries.—*Dr. Channing.*

LOVE.—*Pure* love has illimitable power to create, as the *common* has to depress and destroy.—*Jean Paul.*

FOR HOUSEKEEPERS AND FARMERS.

To make Hens lay Eggs all the Year.—A well-fed fowl is disposed to lay a vast number of eggs, but cannot do so without the materials for the shells, however nourishing, in other respects, her food may be; indeed, a fowl fed on food and water, free from carbonate of lime, and not finding any in the soil, or in the shape of mortar, which they often eat off the walls, would lay no eggs at all, with the best will in the world. Therefore, in the winter time, when the gravel is covered, hens should be supplied with pounded egg shells, or clam shells, or bones, or chalk. This will make them lay twice as many eggs. Oats are better than any other grain.

A writer in the Cultivator says: "I never allow cocks to run with my hens, except I want to raise chickens. Hens will lay *perpetually*, if treated in the following manner: Keep no rooster; give the hens *fresh meat*, chopped fine like sausage meat, once a day, a very small portion, say half an ounce a day to each hen, during winter, or from the time insects disappear in the fall, till they appear again in the spring. Never allow any eggs to remain in the nest, for what is called nest eggs. When the roosters do not run with the hens, and no nest eggs are left in the nest, the hens will not cease laying after the production of twelve or fifteen eggs, as they always do when roosters and nest eggs are allowed; but continue to lay perpetually. My hens always lay all winter, and each from five to one hundred eggs in succession. There being nothing to excite the animal passions, they never attempt to set. If the above plan were generally followed, eggs would be just as plenty in winter as in summer. The only reason why hens do not lay in winter as freely as in summer, is the want of *animal food*, which they get in abundance, in the form of insects. The reason they stop laying, and commence setting, after laying a brood of eggs, is the continual excitement of the animal passions by the males. I have, for several winters, reduced my theory to practice, and proved its entire correctness. It must be observed, that the presence of the male is not necessary to the production of the eggs, as they are formed whether the male be present or not. Of course, such eggs will not produce chickens. When chickens are wanted, the roosters of course run with the hens."

To take Grease out of Silk.—Apply a little powdered magnesia on the wrong side of the silk, and the spot will disappear.

Keeping Eggs.—Having tried many ways of preserving eggs, I have found the following to be the easiest, cheapest, surest, and best. Take your crock, keg, or barrel, according to the quantity you have, cover the bottom with half an inch of salt, and set your eggs close together on the small end; be very particular to put the small end down; for if put in any other position, they will not keep as well, and the yolk will adhere to the shell: sprinkle them over with salt, so as to fill the interstices, and then put in another layer of eggs, and cover with salt, and so on, till your vessel is filled. Cover it tight, and put it where it will not freeze, and the eggs will keep perfectly fresh and good any desirable length of time. My family has kept them in this way three years, and found them as good as when laid down. I believe we never had a bad egg since we commenced preserving them in this manner. The trouble is comparatively nothing, for when we have a dozen or so more than we wish to use, we put them into a cask, and sprinkle them over with salt; and when at any future time we wish to take them out, they are accessible, and the salt is uninjured. But mark! the eggs should be put down before they become stale, say within a week or ten days after they are laid.

Every man, by this process, may have eggs as plenty in winter as in summer; and farmers who make a business of selling their eggs, may easily calculate the profits of preserving them in summer and selling them in winter. Eggs, where I live, sell frequently in summer at eight cents, and in winter as high as thirty-seven and a half cents per dozen. In view of these various considerations, it must be evident that no investment that the farmer can make, will be productive of so great a profit as a few dollars in domestic fowls. They will cost, probably in no case more than fifty cents each year for their food; the trouble of taking care of them is fully counterbalanced by the pleasure they give; and they will or can be made to produce each, on an average, from two hundred to two hundred and fifty eggs, besides an occasional brood of chickens.—*Maine Cultivator.*

Health, Quiet, and Comfort!!

THE Graham House, 63 Barclay street, New-York proffers advantages to strangers stopping a few days or weeks in the city, such as are rarely offered. It is eligibly located, on a clean and airy street, very near the business part of the city, and in the immediate vicinity of the principal steamboat landings. Its apartments are convenient and neat, while its table is supplied with the best vegetables and fruits that can be procured, excluding, entirely, animal food, and stimulants of all kinds. Charges moderate, and every effort made to render boarders comfortable. Shower baths free. Remember, 63.
New-York, October 20, 1842. 6m

An Appeal for Colored Orphans.

THE managers of the Colored Orphan Asylum, having received, from the corporation, 20 lots of ground, on 5th avenue, 43d and 44th streets, are now erecting an unornamented but substantial building. The funds in their possession being inadequate to carry out the views and designs of the managers, they are compelled to solicit the patronage of the public, to the amount of $5,000, the sum required for the completion of the building.

The managers feel a delicacy in urging their claims at so unfavorable a time as the present; but being encouraged by the above grant, and the receipt of a considerable sum of money, and taking into consideration their present confined and limited accommodations, with the fact of colored children being *excluded from the Long Island Farms, as well as all other asylums*, they resolved to go forward, in the firm belief that He who has, in all ages, shown Himself to be the orphan's friend, will at this time manifest Himself in their behalf.

Subscription books will be open at the following places, where donations will be thankfully received, and all will be hereafter acknowledged: C. V. J. Roosevelt's, 731 Broadway; B. S. Collins's, 93 East Broadway; and at Murray & Lanman's, 69 Water street.
October 20, 1842. 3t

Peach-Orchard Coal, $5 50 per Ton.

WM. P. POWELL, 61 Cherry street, will furnish at the lowest market prices, a superior quality of Peach-Orchard, Schuylkill, Lehigh, Lackawana, and Liverpool Coals. ☞Orders through the Post Office, and otherwise, if left at either of the following places, will be thankfully received, and promptly attended to,

At 143 Nassau street; 61 Cherry street; Office of People's Press, 9 Spruce street.
New-York, September 29, 1842.

NOTICE.

THE connection in business heretofore existing between the subscribers (Powell & Borden, 61 Cherry street) was dissolved by mutual consent, on the 10th inst. The affairs of the concern will be settled by us.
WM. P. POWELL,
NATHANIEL A. BORDEN.
New-York, September 17, 1841.

The business heretofore conducted by the firm, will in future be carried on at the same place by the subscriber, on his own account. WM. P. POWELL,
3t Sailors' Home, 61 Cherry st.

JUST PUBLISHED,

And for sale at the Anti-Slavery Office, No. 143 Nassau street, New-York, and No. 31 North Fifth street, Philadelphia, "A KISS FOR A BLOW." By Henry C. Wright. Price, 37 1-2 cents.
September 29, 1842.

FREE LABOR BOOT AND SHOE STORE.

Wholesale and Retail.

THE subscriber notifies his friends and the public generally, that he keeps constantly on hand, at the most reasonable prices, a large assortment of WOMEN'S and CHILDREN'S BOOTS AND SHOES, of every description, and best materials, and entirely free from the contamination of slave labor.

COUNTRY MERCHANTS will do well to call and examine for themselves, before purchasing elsewhere.

All orders punctually executed, at the shortest notice.
JAMES WILLIS,
No. 241 Arch street, one door below 7th.
Philadelphia, June 16, 1842. p.—6m.

Free-Labor Goods.

Calicoes, muslins, bedticking, canton flannel, white and brown sugar, molasses, coffee, tea, &c. Wholesale and retail, by CHARLES COLLINS.
No. 3 Cherry-street, New-York.

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